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लेखसूची—Contents

Pages

1. वामनगायत्री [Vāmana Gāyatrī] 1

2. ब्रह्मकृता वामनस्तुतिः [Eulogy of Vāmana by Brahmā]
(With notes by *A. S. Gupta*) 2-6

3. कश्यपकृता विष्णुस्तुतिः [Eulogy of Viṣṇu by Kaśyapa]
(With notes in continuation of the above notes,
by *A.S. Gupta*) 7-11

4. The Story of Saṁvaraṇa and Tapatī in the
Mahābhārata and Vāmana Purāṇa 12-32
[महाभारत-वामनपुराणयोः संवरणतपत्योराख्यानम्]
By *Sri V.M. Bedekar* ;
Bhandarkar Oriental Research Institute, Poona.

5. The Rivers in the Vāmana-Purāṇa 33-47
[वामनपुराणे नदीवर्णनम्]
By *Sri Suresh Kanaiyalal Dave* ;
Siddhpur, Gujrat.

6. Vāmana-Trivikrama in Indian Art 48-53
[भारतीयकलायां वामनत्रिविक्रमः]
By *Dr. K. L. Mankodi* ;
American Academy, Varanasi.

7. Vāmana in Literature and Art 54-64
[साहित्ये कलायां च वामनः]
By *Dr. B. N. Sharma* ;
National Museum, New Delhi.

8. Elements of Astrology in the Vāmana Purāṇa 65-81
[वामनपुराणे ज्योतिषतत्त्ववर्णनम्]
By *Dr. Ram Chandra Pandey*, Vidyā-vāridhi ;
Purāṇa Department, Fort Ramnagar, Varanasi.

9. The Ethico-Religious Philosophy of the Vāmana Purāṇa — 82-101
[वामनपुराणीयाचार-धर्मदर्शनम्]
By *Sri Anant Prasad Mishra*;
Purāṇa Department, Fort Ramnagar.

10. Vāmana Legend—In the Vedas, Epics and Purāṇas — 102-140
[वेदेतिहासपुराणेषु वामनाख्यानम्]
By *Dr. Ganga Sagar Rai* ;
Purāṇa Department, Fort Ramnagar.

11. Some Observations on the Vāmana-Purāṇa — 141-146
[वामनपुराणविषये कतिचित् टिप्पण्यः]
By *Dr. A.D. Pusalker*;
Bhandarkar Oriental Research Institute, Poona

Notes and Comments

12. Vāmana Purāṇa and Samaya-pradīpa — 147-148
By *Dr. Asoke Chatterjee* ;
Head of Purāṇa Deptt., Sanskrit University, Varanasi.

Notes and Comments by the Purāṇa Department

13. Does the Vāmana Purāṇa Mention Tulasī? — 149-151
By *A. S. Gupta*

14. No omission in the Vāmana-Purāṇa of the Text Relating to Gifts for Viṣṇu's Worship in Śrāvaṇa — 152
By *A. S. Gupta*

15. A Note on Sylvain Levi's Interpretation of 'Tato Jayam Udīrayet' — 153-155
By *A. S. Gupta*

16. A Note on the Prose Passages in the Vāmana Purāṇa — 156-160
By *Sri Ramayan Dwivedi*

17. A Note on the Kurukṣetra-māhātmya : A Manuscript ascribed to Śaṅkarācārya — 161-164
By *Dr. Ganga Sagar Rai*

18. A Note on Kashmirian Manuscript कारा. of the Vāmana Purāṇa — 165-169
By *Dr. Ganga Sagar Rai*

19. A Note on Vāmana's Birth and Mode of Worship 170-173
By *Pt. Hiramani Mishra*

20. A Note on the Mention of the Spouse and Progeny of Vāmana in the Bhāgavata 174-177
By *A. S. Gupta*

21. Bibliography of the Vāmana Purāṇa 178-179
By *Dr. Ganga Sagar Rai*

22 *Letter to the Editor*—Dr. Madeleine Biardeau's Letter in reply to Sri V.M. Bedekar's article 180-181

23. Activities of the All India Kashiraj Trust 182-201
[काशिराजन्यासस्य कार्यविवरणम्]

24. सूचीपत्रम् [Sūcīpatra or contents of the Vāmana Purāṇa from the Kashmirian Manuscript कारा.] i-ix.
(With notes by *A. S. Gupta*)

25. Textual Notes on the Vāmana Purāṇa Text—(Supplement)
By *Anand Swarup Gupta*

वामनगायत्री (त्रिविक्रममन्त्रः)*

ॐ त्रिविक्रमाय विद्महे विश्वरूपाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥

अस्य श्रीत्रिविक्रमगायत्रीमन्त्रस्य ब्रह्मा ऋषिः शिरसि । गायत्री छन्दो मुखे । श्रीवामनो देवता हृदये । जपे विनियोगः ॥

ध्यानम्—

उद्यद्रविप्रभमरीन्द्रदरौ गदां च
ज्ञानं च बिभ्रतमजं प्रियया समेतम् ।
विश्वावकाशमभितः प्रतिभासयन्तं
भासा स्वया स्मरत विष्णुमजादिवन्द्यम् ॥

—श्रीमध्वमन्त्ररत्नाकरः, कुम्भकोणम्, शके (१८५७)

* Cf. 'व्यासगायत्री' and my notes on it, published in *Purāṇa*, VIII. 2 (July, 1966).

—*A. S.*

ब्रह्मकृता वामनस्तुतिः (गद्ये)

(वाम० पु० पाठसमीक्षात्मक संस्करणं, अ० ६६)

ॐ नमस्ते देवाधिदेव[१] वासुदेव[२]
एकशृङ्ग[३] बहुरूप[४] वृषाकपे[५] भूतभावन[६]
सुरासुरवृष[७] सुरासुरमथन[८] पीतवासः[९]
श्रीनिवास[१०] असुरनिर्मितान्त[११] अमितनिर्मित[१२]
कपिल[१३] महाकपिल[१४] विष्वक्सेन[१५] नारायण[१६] [5]

ध्रुवध्वज[१७] सत्यध्वज[१८] खड्गध्वज[१९] तालध्वज[२०]
वैकुण्ठ[२१] पुरुषोत्तम[२२] वरेण्य[२३] विष्णो[२४] अपराजित[२५]
जय[२६] जयन्त[२७] विजय[२८] कृतावर्त[२९] महादेव[३०]
अनादे[३१] अनन्त[३२] आद्यन्तमध्यनिधन[३३]
पुरंजय[३४] धनंजय[३५] शुचिश्रव[३६] पृश्निगर्भ[३७] [10]

कमलगर्भ[३८] कमलायताक्ष[३९] श्रीपते[४०] विष्णुमूल[४१]
मूलाधिवास[४२] धर्माधिवास[४३] धर्मवास[४४]
धर्माध्यक्ष[४५] प्रजाध्यक्ष[४६] गदाधर[४७]
श्रीधर[४८] श्रुतिधर[४९] वनमालाधर[५०]
लक्ष्मीधर[५१] धरणीधर[५२] पद्मनाभ[५३] [15]

विरिञ्चे[५४] आर्ष्टिषेण[५५] महासेन[५६] सेनाध्यक्ष[५७]
पुरुष्टुत[५८] बहुकल्प[५९] महाकल्प[६०]
कल्पनामुख[६१] अनिरुद्ध[६२] सर्वग[६३] सर्वात्मन्[६४]
द्वादशात्मक[६५] सूर्यात्मक[६६] सोमात्मक[६७]
कालात्मक[६८] व्योमात्मक[६९] भूतात्मक[७०] [20]

रसात्मक[७१] परमात्मन्[७२] सनातन[७३]
मुञ्जकेश[७४] हरिकेश[७५] गुडाकेश[७६] केशव[७७]
नील[७८] सूक्ष्म[७९] स्थूल[८०] पीत[८१] रक्त[८२] श्वेत[८३] श्वेताधिवास[८४]
रक्ताम्बरप्रिय[८५] प्रीतिकर[८६] प्रीतिवास[८७] हंस[८८]
नीलवास[८९] सौरध्वज[९०] सर्वलोकाधिवास[९१] [25]
कुशेशय[९२] अधोक्षज[९३] गोविन्द[९४] जनार्दन[९५]
मधुसूदन[९६] वामन[९७] नमस्ते ।
सहस्रशीर्षोऽसि[९८] सहस्रदृगसि[९९] सहस्रपादोऽसि[१००]
त्वं कमलोऽसि[१०१] महापुरुषोऽसि[१०२] सहस्रबाहुरसि[१०३]
सहस्रमूर्त्तिरसि[१०४] त्वां देवाः प्राहुः सहस्रवदनं[१०५] [30]
ते नमस्ते ।
ॐ नमस्ते विश्वदेवेश[१०६] विश्वभूः[१०७] विश्वात्मक[१०८]
विश्वरूप[१०९] विश्वसंभव[११०] । त्वत्तो विश्वमिदमभवद्
ब्राह्मणास्त्वन्मुखेभ्योऽभवन् क्षत्रिया दोःसंभूताः
ऊरुयुग्माद्विशोऽभवन् शूद्राश्चरणकमलेभ्यः [35]
नाभ्या भवतोऽन्तरिक्षमजायत इन्द्राग्नी वक्त्रतो
नेत्राद् भानुरभून्मनसः शशाङ्कः अहं प्रसादजस्तव
क्रोधात् त्र्यम्बकः प्राणाज्जातो भवतो मातरिश्वा
शिरसो द्यौरजायत श्रोत्राद् दिशो भूरियं चरणा-
दभूत् श्रोत्रोद्भवा दिशो भवतः स्वयंभो[१११] नक्षत्रास्तेजोद्भवाः [40]
मूर्त्तयश्चामूर्त्तयश्च सर्वे त्वत्तः समुद्भूताः
अतो विश्वात्मकोऽसि[११२] ॐ नमस्ते । पुष्पहासोऽसि[११३]
महाहासोऽसि[११४] परमोऽसि[११५] ॐकारोऽसि[११६] वषट्कारोऽसि[११७]
स्वाहाकारोऽसि[११८] वौषट्कारोऽसि[११९] स्वधाकारोऽसि[१२०]
वेदमयोऽसि[१२१] तीर्थमयोऽसि[१२२] यजमानमयोऽसि[१२३] [45]

यज्ञमयोऽसि[१२४] सर्वधाताऽसि[१२५] यज्ञभोक्ताऽसि[१२६]
शुक्रधाताऽसि[१२७] भूर्द[१२८] भुवर्द[१२९] स्वर्द[१३०] स्वर्णद[१३१] गोद[१३२]
अमृतदोऽसीति[१३३] ॐ ब्रह्मादिरसि[१३४] ब्रह्ममयोऽसि[१३५]
यज्ञोऽसि[१३६] वेदकामोऽसि[१३७] वेद्योऽसि[१३८] यज्ञधारोऽसि[१३९]
महामीनोऽसि[१४०] महासेनोऽसि[१४१] महाशिरा असि[१४२] [50]

नृकेसर्यसि[१४३] होताऽसि[१४४] होम्योऽसि[१४५] हव्योऽसि[१४६] हूयमानोऽसि[१४७]
हयमेधोऽसि[१४८] पोताऽसि[१४९] पावयिताऽसि[१५०] पूतोऽसि[१५१]
पूज्योऽसि[१५२] दाताऽसि[१५३] हन्यमानोऽसि[१५४] ह्रियमाणोऽसि[१५५]
हर्त्ताऽसीति[१५६] ॐ । नीतिरसि[१५७] नेताऽसि[१५८] अग्र्योऽसि[१५९]
विश्वधामाऽसि[१६०] स्रुग्भाण्डोऽसि[१६१] ध्रुवोऽसि[१६२] आरणेयोऽसि[१६३] [55]

ध्यानोऽसि[१६४] ध्येयोऽसि[१६५] ज्ञेयोऽसि[१६६] ज्ञानोऽसि[१६७] यष्टाऽसि[१६८]
दानोऽसि[१६९] भूमाऽसि[१७०] ईक्ष्योऽसि[१७१] ब्रह्माऽसि[१७२] होताऽसि[१७३]
उद्गाताऽसि[१७४] गतिमतां गतिरसि[१७५] ज्ञानिनां ज्ञानमसि[१७६]
योगिनां योगोऽसि[१७७] मोक्षगामिनां मोक्षोऽसि[१७८]
श्रीमतां श्रीरसि[१७९] गुह्योऽसि[१८०] पाताऽसि[१८१] परमसि[१८२] ॥ [50]

सोमोऽसि[१८३] सूर्योऽसि[१८४] दीक्षाऽसि[१८५] दक्षिणाऽसि[१८६] नरोऽसि[१८७]
त्रिनयनोऽसि[१८८] महानयनोऽसि[१८९] आदित्यप्रभवोऽसि[१९०]
सुरोत्तमोऽसि[१९१] शुचिरसि[१९२] शुक्रोऽसि[१९३] नभोऽसि[१९४]
नभस्योऽसि[१९५] इषोऽसि[१९६] ऊर्जोऽसि[१९७] सहोऽसि[१९८]
सहस्योऽसि[१९९] तपोऽसि[२००] तपस्योऽसि[२०१] मधुरसि[२०२] [65]

माधवोऽसि[२०३] कालोऽसि[२०४] संक्रमोऽसि[२०५] विक्रमोऽसि[२०६]
पराक्रमोऽसि[२०७] अश्वग्रीवोऽसि[२०८] महामेघोऽसि[२०९]
शंकरोऽसि[२१०] हरीश्वरोऽसि[२११] शंभुरसि[२१२] ब्रह्मेशोऽसि[२१३]
सूर्योऽसि[२१४] मित्रावरुणोऽसि[२१५] प्राग्वंशकायोऽसि[२१६]
भूतादिरसि[२१७] महाभूतोऽसि[२१८] ऊर्ध्वकर्माऽसि[२१९] कर्त्ताऽसि[२२०] [70]
सर्वपापविमोचनोऽसि[२२१] त्रिविक्रमोऽसि[२२२] ॐ नमस्ते ॥

पाठान्तराणि (v. l.)

—१ देवातिदेव ; देवदेवाय. —११ सुरासुरपतिनिर्मित. —१२ वसुनिर्मित. —१४ भद्रकपिल. —१८-२० तालध्वज नीलध्वज ; वृषध्वज ; भालध्वज ; जयध्वज. —२६ कृतावर्त्त कृतान्त ; कृष्णावर्त्त. —३२ अनन्तर. —३३ अनाद्यन्त-मध्यनिधन. —३६ पृथुश्रवः. —३७ वृष्णिगर्भ. —३८ हिरण्यगर्भ ; हिरण्यगर्भ कमल-गर्भ. —४१ विश्वमूल ; कमलालयाप्रिय. —४२ वृष्णिमूल ; धृष्णिमूल मूलाधिवास. —४५ स्वर्गाध्यक्ष ; भूताधिवास.—४६ वर्गाध्यक्ष.—५७ सेनाध्यक्ष, सुराध्यक्ष.—५८ परिष्टुत. —६७ सर्वात्मक.—६८ कलात्मक ; कमलात्मक.—७१ रमात्मक.—७२ कालान्धक परमात्मन्.—७६ हृषीकेश ; हृषीकेश गुडाकेश. —७७ केतुमन् ; केशव केतुमान्.— —८४ श्वेतवास.—८८ हंस हंस.—८९ नीलध्वज.—९० श्रीध्वज.—९८ हयशीर्षोऽसि. —१०१ त्वं कमलासि; अधोमुखोऽसि.—१०५ वेदाः ('देवाः' इति स्थाने).—१०६ विश्वेदेव; विश्वदेव.—१०७ विश्वभूत; विश्वभृत्.—११२ विश्वात्मना द्यौरसि.—१२० स्वधामयोऽसि, —१२१ देवमयोऽसि.—१२२ ब्रह्ममयोऽसि तीर्थमयोऽसि.—१२४ यज्ञपुरुषोऽसि.—१२७ शतधारोऽसि.—१३७ वेदकर्मासि.—१४० मातरिश्वासि. —१४७ पाताऽसि ; होताऽसि. —पठिताऽसि.—१५३ हन्ताऽसि.—१५५ क्रियमाणोऽसि.—१५६ कर्त्ताऽसि.—१५८ धीरसि ; मेधाऽसि ; चेतासि.—१५९ अगूढोऽसि ; अग्निरसि ; मुख्योऽसि.—१६० वसिष्ठधामासि.—१६०-१६३ परमधामासि स्रुग्भाण्डोऽसि, स्रुवाऽसि, अरणीरसि अरणी-योऽसि. —१६७ ज्ञानोऽसि, ज्ञाताऽसि.—१७० परशुरसि भूमाऽसि.—१७१ दक्षोऽसि ; ईशोऽसि.—१७२ यूपोऽसि ब्रह्मासि ; धर्मोऽसि पूज्योऽसि इज्योऽसि ; परशुरसि इष्टोऽसि ब्रह्माऽसि.—१७४ गाताऽसि उद्गातासि.—१७५ यजमानोऽसि गतिमानसि ; जायमानोऽसि मतिमतां मतिरसि.—१७८ मोक्षकामिनां मोक्षोऽसि.—१७९ तपस्विनां तपोऽसि श्रीमतां श्रीरसि.—१८० गुह्योऽसि; गूह्योऽसि.—१८२ परमोऽसि.—१८६ दक्षिणाऽसि दीक्षितोऽसि. १९० आदित्यप्रभवोऽसि. —१९१ नभस्याख्योऽसि. —१९८ महोऽसि. —२१२ सत्त्वमसि. —२१३ ब्राह्मणोऽसि ; ब्रह्मचर्योऽसि, ब्रह्मवर्च्चोऽसि.—२१४ स्वरसि.—२१६ प्राग्वंश-कार्यसि ; प्राग्वंशप्रकाशोऽसि.—२१९ उच्चैः कर्माऽसि, उर्ध्वकर्माऽसि व्याप्तोऽसि, व्याप्ताऽसि व्याप्तिरसि—२२१ सर्वपापकर्मविमोचकोऽसि ।

NOTE ON THE VĀMANA-STUTI

This *Vāmana-stuti* was uttered by Brahmā when God Vāmana after giving the heaven to Indra renounced his dwarf-form and went to the abode of Brahmā (*Brahma-sadana*). There he showed to Brahmā at his request his cosmic form embracing all the gods in it (सर्वदेवमयं). It is primarily the *nāma.stuti* of Vāmana-Viṣṇu, it praises the God by reciting his different names or epithets which are expressive of his various qualities. Such *nāma-stutis* are very popular in sanskrit religious literature,for they give a glimpse to the nature of the Reality represented by the Deity so praised. Of the available *nāma-stuti-s* some are in verse, such as the famous *Viṣṇu-sahasra-nāma-stotra* (Mbh. XIII. 149), *Śiva-sahasra-nāma-stotra* by Taṇḍi (Mbh. XIII· 17), *Devī* (*Pārvatī*)-*Sahastra-nāma-stotra* by Dakṣa (Kūrma-P., I. 12), etc., and some are in prose, such as the present *Vāmana-stuti* by Brahmā. There are three more parallel *nāma-stuti-s* of Viṣṇu in prose. The four prose *nāma-stuti-s* contain the different numbers of the epithets of Viṣṇu, as noted below :—

1. Vāmana-stuti by Brahmā in Vām.-P. (V), Adh. 66. (222 epithets).
2. Viṣṇu-stuti by Kaśyapa in Vām.-P., Saro-māhātmya (S), Adh. 5. (131 epithets).
3. Viṣṇu-stuti by Nārada in Mbh. (M), XII. 338. (199 epithets).
4. Viṣṇu-stuti by Vasudhā (Earth) in Viṣṇu-Smṛti (VS). Adh. 98, (100 epithets).

These four prose *nāma-stuti-s* of Viṣṇu contain many common and similar epithets of Viṣṇu. In this *Vāmana-stuti* of the Vām.-P. (Adh. 66) as published here the epithets have been numbered for the sake of reference, while in the *Viṣṇu-stuti* by Nārada in the Mbh. (Chitrasala-Press Edn.) and in the *Viṣṇu-stuti* by Vasudhā in the Viṣṇu-Smṛti (Edn. Adyar Library, Madras, 1964) the epithets have already been numbered. The *Viṣṇu-stuti* by Kaśyapa of the Saro-māhātmya of the Vām.-P. (Critical Edn.) is reproduced below for numbering the epithets contained there-in, for the sake of reference.

कश्यपकृता विष्णुस्तुतिः (गद्ये)

(वा० पु० Cr. Ed., स० मा० ५)

कश्यप उवाच ।

नमोऽस्तु ते देवदेव[1] एकशृङ्ग[2] वृषार्चे[3]
सिन्धुवृष[4] वृषाकपे[5] सुरवृष[6] अनादिसंभव[7]
रुद्र[8] कपिल[9] विष्वक्सेन[10] सर्वभूतपते[11] ध्रुव[12]
धर्माधर्म[13] वैकुण्ठ[14] वृषावर्त्त[15] अनादिमध्यनिधन[16]
धनंजय[17] शुचिश्रवः[18] पृश्नितेजः[19] निजजय[20] [5]
अमृतेशय[21] सनातन[22] त्रिधाम[23] तुषित[24] महातत्त्व[25]
लोकनाथ[26] पद्मनाभ[27] विरिञ्चे[28] बहुरूप[29] अक्षय[30]
अक्षर[31] हव्यभुज[32] खण्डपरशो[33] शक्र[34] मुञ्जकेश[35]
हंस[36] महादक्षिण[37] हृषीकेश[38] सूक्ष्म[39] महानियमधर[40]
विरज[41] लोकप्रतिष्ठ[42] अरूप[43] अग्रज[44] धर्मज[45] धर्मनाभ[46] [10]
गभस्तिनाभ[47] शतक्रतुनाभ[48] चन्द्ररथ[49] सूर्यतेजः[50]
समुद्रवासः[51] अजः[52] सहस्रशिरः[53] सहस्रपाद[54]
अधोमुख[55] महापुरुष[56] पुरुषोत्तम[57] सहस्रबाहो[58]
सहस्रमूर्त्ते[59] सहस्रास्य[60] सहस्रसंभव[61] सहस्रसत्त्व[62]
त्वामाहुः । पुष्पहासः[63] चरम[64] त्वमेव वौषट्[65] [15]
वषट्कारं[66] त्वामाहुरग्र्यं[67] मखेषु प्राशितारं[68] सहस्रधारं[69]
च । भूश्च[70] भुवश्च[71] स्वश्च[72] । त्वमेव वेदवेद्य[73] ब्रह्मशय[74]
ब्राह्मणप्रिय[75] । त्वमेव द्यौरसि[76] मातरिश्वाऽसि[77]

धर्मोऽसि[७८] होता[७९] पोता[८०] मन्ता[८१] नेता[८२] होमहेतुः[८३] त्वमेव
अग्र्य विश्वधाम्ना[८४] । त्वमेव दिग्भिः सुभाण्ड[८५] । [20]
इज्योऽसि[८६] सुमेधोऽसि[८७] समिधस्त्वमेव[८८] । मतिर्[८९] गतिर्[९०]
दाता त्वमसि[९१] मोक्षोऽसि[९२] योगोऽसि[९३] । सृजसि[९४] ।
धाता[९५] परमयज्ञोऽसि[९६] सोमोऽसि[९७] दीक्षितोऽसि[९८] दक्षिणाऽसि[९९]
विश्वमसि[१००] स्थविर[१०१] हिरण्यनाभ[१०२] नारायण[१०३]
त्रिनयन[१०४] आदित्यवर्ण[१०५] आदित्यतेजः[१०६] महापुरुष[१०७] [25]
पुरुषोत्तम[१०८] आदिदेव[१०९] सुविक्रम[११०] प्रभाकर[१११]
शंभो[११२] स्वयंभो[११३] भूतादिः[११४] महाभूतोऽसि[११५] विश्वभूत[११६]
विश्वं[११७] त्वमेव । विश्वगोप्ताऽसि[११८] पवित्रमसि[११९] विश्वभव[१२०]
ऊर्ध्वकर्म[१२१] अमृत[१२२] दिवस्पते[१२३] वाचस्पते[१२४] घृतार्चे[१२५]
अनन्तकर्म[१२६] वंश[१०७] प्राग्वंश[१२८] विश्वपास्त्वमेव[१२९] । [30]
वरार्थिनां वरदोऽसि[१३०] त्वम्

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च ।
हूयते च पुनर्द्वाभ्यां तुभ्यं होत्रात्मने[१३१] नमः ॥१॥

पाठान्तराणि (v. l.)

–३ वृषार्च, वृषार्चे. –४ वृषसिन्धो. –१३, धर्म, धर्माधर्म, धर्मधार. –१६ वृष्णितेजः, –२३ नृधाम. –२५ महावर्त्त. –२८ विरञ्च, विरञ्चे. –२६ विरूपाक्ष. –३१ दशाक्षर. –३४ चक्र. –३५ कुशकेश. –४१ लोकप्रतिष्ठा. –४२ अतपः, तप. –४३ अप्रभ, अग्रह, शिपिविष्ट. –४४ धर्मनाथ. –४६ कव्यभुज, गभस्तिनाथ. –४८ चन्द्रप(पु)र. –५१ अजर. –५४ अयोमुख. –६१ विश्व. –६८ शतधार. –६८-७१ सहस्रधारं बभूव भूवन्य भूनाथमेव भृगुपुत्र. –७६ पाता. –१०१ हिरण्यगर्भ. –१०३ नृना(णा)यकं. –१०४ आदिवर्ण. –१०६ महादेव. –१०६ भूमिक्रम. –११० त्रिविक्रम. –१११ सर्ग, स्वर्ग. –११८ शुचिश्रवा. –१२७ प्राग्वंशधी(ॅधा also). –१२८ त्वमश्वमेधः. –१३० क्षेत्रात्मते, त्रैधात्मने.

The common and the similar epithets contained in the above-mentioned four prose *nāma-stuti-s* of Viṣṇu are noted below. They are here arranged alphabetically and the partially similar epithets are marked with a note of interrogation. The comon epithets (same or almost similar) found among the variants of the readings of the two prose *nāma-stuti-s* of the Vām.-P. (Critical Edn.) have also been included here in the following list of the common and similar epithets. The numbers of the epithets noted here are the same as given in the four *stuti-s*.

–अग्नि V (v. l.) 159, बडवाऽमुखोऽग्निः M 92. –अग्रच V 159, S 66. –अधोमुख V (v. l.) 101, S 55. –अनन्त V 32, M 7, 132, VS 82. –अनाद्यन्तमध्यनिधन V (v.l.) 33, अनादिमध्यनिधन S 16. VS 13. –अपराजित V, 25, M 69. –अमितनिर्मित V 12, अपरिनिर्मित (?) VS 51. –आदित्यप्रभ V (v. l.) 190, आदित्यतेजः (?) S 109. –इज्य V (v. l.) 172, S 85. –उर्जस् V197, ऊर्जस्पते (?) M 26 VS 17. –ऊर्ध्वकर्मा V 219, S 121. –एकशृङ्ग V 3, S 2, VS 78. –ओंकार V 116, M 95. –कपिल V 13, S 9, VS 85. –कुशेशय V 92, M 83. –गतिमतां गतिः V 175, गतिः S 90. –गुह्य V (v. l.) 180, M 36. –ज्ञेय V 166, [illegible]नगम्य VS 33. –तपस्विना तपः V (v. l.) 197, तपस् S (v. l.) 42, M 96. –त्रिनयन V 188, S 104, –त्रिविक्रम V 122, S (v. l.) 110. [illegible]दक्षिणा V 186, S 99. –दाता(तृ) V 153, –S 91. –देवदेव V (v. l.) [illegible], S 1, VS 7, देवदेवेश(?) M 1. –धनंजय V 35, S 17. –धर्म V (v. l.) [illegible]72, S 78, VS 88. –ध्रुव V 162, S 12. –नारायण V 16, S 103,

VS 98. -नेता(तृ) V 158, S 82. -पद्मनाभ V 53, S 27, VS 74. -पर V 182, VS 61. -पाता(तृ) V 181, S (v. l.) 79. -पावयिता(तृ) V 150, पवित्र(?) M 175. -पुरुषोत्तम V 22, S 27, M 6, पुरुष(?) VS 83. -पुरुष्टुत V 58, M 126, VS 35. -पुष्पहास V 113, S 63. -पूज्य V 152, S 86. -पृश्निगर्भ V 37, S 19, पृश्निगर्भप्रवृत्त(?) M 166. -पोता(तृ) V 149, S 80. -प्रजाध्यक्ष V 69, प्रजापति M 22, VS 14. -प्राग्वंशकाय V 216, प्राग्वंश(?) S 128, प्राग्वंशधा S (v. l.) 127. -बहुरूप V 4, S 29. -ब्राह्मण V (v. l.) 213, ब्राह्मणप्रिय(?) S 75, M 194, VS 30, ब्रह्मप्रिय(?) VS 37, -भूतादि V 217, S 114. -मतिमतां मतिः V (v. l,) 175, मतिः S 89. -महापुरुष V 102, S 56, M 9, VS 84. -महाभूत V 218, S 115. -मातरिश्वा V (v. l.) 140, S 77. -मुञ्जकेश V 74, S 35. -मोक्षकामिनां मोक्षः V (v. l.) 178, मोक्ष S 92.-यज्ञ V 136, M 57, VS 53. -यज्ञभोक्ता(क्तृ) V 126, यज्ञभाग-हर(?) M 64, VS 66. -यज्ञमय V 124, यज्ञगर्भ(?) M 61, यज्ञयोग(?) VS 55. -योगिनां योगः V 177, योगः(?) S 93. -लक्ष्मीधर V 51, लक्ष्मीपति(?) VS 28. -वषट्कार V 117, S 66, M 94. -वासुदेव V 2, VS 8. -विरञ्चि V 54, S 28, विरञ्च S (v. l) 28. -विश्वधामा(-मन्) V 160, अग्रच विश्वधाम्ना(?) S 84. -विश्वभूत V (v. l.) 107, S 116. -विश्वरूप V 109, M 129, विश्वमूर्त्ति M 195. -विश्वात्मक V 108, विश्व S 100. -विष्णु V 24, VS 93. -विष्वक्सेन V 15, S 10, M 87, VS 87. -वृषाकपि V 5, S 5. -वेद्य V 138, वेदवेद्य S 73. -वैकुण्ठ V 21, S 14, M 68, VS 59. -वौषट्कार V 119, वोषट् S 65. -व्योमात्मक V 69, व्योम M 16. -शंभु V 212, S 112. -शतधार V (v. l.) 127, S (v. l.)61. -शुचिश्रव V 36, S 18, VS 70. -श्रीनिवास V 10, श्रीवास M 145.-सनातन V 73, S 22, M 17. -सर्वग V 63, VS 31, सर्वगति M 69. -सर्वलोकाधिवास V 91, सर्ववास(?) M 146. -सहस्रपाद V 100, S 54. -सहस्रबाहु V 103, S 58. -सहस्रमूर्त्ति V 104, S 59. -सहस्रवदन V 105, सहस्रास्य S 60. -सहस्रशीर्ष V 98, सहस्रशिरस् S 53. -सूक्ष्म V 79, S 39. -सूर्य V 184, 214, M 100, सूर्यात्मक V 66, सूर्यतेजस्(?) S 50. -सोम V 183, S 97. -स्वयंभू V 121, S 113. -स्रुग्भाण्ड V 161, सुभाण्ड(?) S 85. -स्वर् V (v. l.) 214, S 77. -हंस V 88, S 36, M 74. -हयशीर्ष V (v. l.) 98, हयशिरस् M 104. -हिरण्यगर्भ V (v. l.) 38, S (v. l.) 101, हिरण्मय(?) M 177. -हृषीकेश V (v. l.) 76, S 38, VS 77. -होता(तृ) V 144, 163, S 79.

The epithets of Vāmana or Viṣṇu as given in this *Vāmana-stuti* of the Vāmana-Purāṇa (Adh. 66) also include the epithets which are generally used for Brahmā (such as प्रजाध्यक्ष 46, विरिञ्चि 54, हिरण्यगर्भ (v. l.) 38) and for Śiva or Rudra (such as त्रिनयन 188, महादेव 30, वृषध्वज (v. l.) 18, शंकर 210, शंभु 212). In this connection the following remarks of Nīlakaṇṭha in his commentary on the Taṇḍi's *Śiva-sahasranāma-stotra* should be kept in mind:—

"सर्वस्मिन् पुराणे शिवपर्यायैर्विष्णुपर्यायैर्वा एक एव ईश्वरोऽभिधीयते...अतएव 'माता धाता पितामह रुद्रो बहुशिरा बभ्रु'रिति विष्णुनामसु ब्रह्मरुद्रनामानि पठ्यन्ते, तथा 'महादेवोऽव्ययो हरिर्गणनाथः प्रजापति'रिति शिवनामसु विष्णुप्रजापतिनामानि, इतरेषामितरत्र ।" (Comm. on Mbh. XIII. 17. 54).

[In all the Purāṇas by the epithets of Śiva or Viṣṇu the one and the same God is praised...Hence in the epithets of Viṣṇu the epithets of Brahmā and Rudra are given; Similarly, in the epithets of Śiva the epithets of Viṣṇu and Prajāpati (Brahmā) are given, and in the epithets of the other gods the epithets of some other gods are included].

This prose *nāma-stuti* of Vāmana (Viṣṇu) contains also the names of several primeval *avatāra*-s or incarnations of Viṣṇu, such as महामीन 140, अश्वग्रीव 208 (also हयशीर्ष v. l. 98), नृकेसरी 142, वामन 97 and त्रिविक्रम 222; but there is no mention of the later *avatāra*-s here. This fact may give us some indication as to the time of the composition of this *stuti*.

It is the only *stuti* out of the four prose *nāma-stuti*-s of Viṣṇu, mentioned above, which imitates the Ṛgvedic *Puruṣa-sūkta* in L. 34-40, and mentions the Vedic names of the twelve months of the year among the names of Vāmana-Viṣṇu (epithets 192-203). Its importance also lies in the fact that it contains a larger number of sacrificial terms, such as वषट्कार 117, स्वाहाकार 118, वौषट्कार 119, यजमानमय 123, यज्ञमय 124, यज्ञभोक्ता 126, यज्ञ 136, होता 144, होम्य 145, हव्य 146, हूयमान 147, हयमेध 148, स्रुग्भाण्ड 161, यष्टा 168, ब्रह्मा 172, [illegible]ता 173, [illegible]ता 174, दीक्षा 185, दक्षिणा 186, प्राग्वंशकाय 216. This *Yajña* terminology [illegible] quite befitting in the *stuti* of Vāmana, for the *yajña* of the Demon-[illegible]g Bali formed the centre of Vāmana's exploits. And '*Vāmana*' [illegible] the epithet of Viṣṇu has been mentioned in this *stuti* only, and [illegible]t in the other three prose *nāma-stuti*-s.

—Anand Swarup Gupta

THE STORY OF SAṀVARAṆA AND TAPATĪ IN THE MAHĀBHĀRATA AND VĀMANA-PURĀṆA : A COMPARATIVE STUDY

BY

V. M. BEDEKAR

[प्रस्तुतनिबन्धे संवरण-तपतीकथानकस्य वामनपुराणे (२२. २६-६१; २३. १-१६) महाभारते (१. १६०-१६३ अध्यायाः ; १.८९. ३०-४२) च प्राप्तवर्णनयोः साम्यभेदप्रदर्शनपुरःसरं समालोचकदृष्ट्या तुलनात्मकमध्ययनं प्रस्तुतम् । अत्र एतस्याः कथायाः दशवर्गविभागसहितः संक्षिप्तपरिचयः कथाविकासविश्लेषणक्रमेण विशेषटिप्पणीसहितश्च प्रदत्तः । टिप्पण्यां परस्परं भेदादिकं प्रदर्श्य अन्ते द्वयोरैतिहासिकपद्धत्या समीक्षा प्रस्तुता निबन्धकृता विदुषा । अत्र युक्तिपुरःसरं प्रतिपादितं यत् वामनपुराणीयवर्णनापेक्षया महाभारतीयं वर्णनं विस्तृततरं याथार्थ्ययुक्तं मानवीयतत्त्वपरं चास्ति, सामान्यतः महाभारतीयवर्णनस्य नैसर्गिकता अधिकतरा प्रतीयते, महाभारते खलु संवरणः सवितृदेवताया उपासकः प्रदर्शितः वामने तु भगवतो वासुदेवस्येति । महाभारतवर्णनस्य नैसर्गिकता सामान्यतः प्रतीयते । महाभारतवर्णनं प्राचीनतरं प्रतीयते इत्यपि विदुषा लेखकेन प्रतिपादितम् । महाभारतीया कथा अर्जुनस्य तापत्यनाम्नो व्याख्यानप्रसङ्गेन गन्धर्वराजचित्ररथद्वारा वर्णिता, वामने तु कुरुक्षेत्रमाहात्म्यप्रसङ्गे कुरोर्वृत्तवर्णने श्रीवासुदेवद्वारा वर्णिताऽस्ति । एवं बहुधा सारगर्भितं विवेचनं प्रस्तूय कथायाः स्वरूपं स्पष्टीकृतं लेखकमहोदयेन ।]

King Saṁvaraṇa and his queen Tapatī are, according to legendary history as preserved in the Mahābhārata (*Mb*) and the Purāṇas, the parents of the celebrated king Kuru. King Kuru is celebrated in the legendary history chiefly on account of two things : firstly, because he was the ancestor from whom were lineally descended the Kauravas who included both the sons of Dhṛtarāṣṭra and the sons of Pāṇḍu ; secondly, because he was the maker or the founder of the famous holy land of Kurukṣetra which was therefore named after him and which included a large number of holy places, lakes and rivers.

The story of Saṁvaraṇa and Tapatī occurs chiefly in the following works :

(i) Mahābhārata[1] (*Mb*) : (Ādiparvan) Adhyāyas 1. 160–163 ; 1. 89. 30-42.

(ii) Vāmana-Purāṇa[2] (*V.*) 22. 26-61 ; 23. 1-16.

It is proposed in this article to make a comparative study of the story as it is told in the above works.

With a view to bringing out the similarities and the differences as they are discernible in the story developed in the above works, the narration of the story is divided, for the sake of this comparative study, into the following sections indicating the successive stages of its development : I. The occasion for the narration of the story. II. The early life of Saṁvaraṇa and Tapatī. III. Saṁvaraṇa, out in the forest, meets Tapatī. IV. The Lovers' courtship and Parting. V. Saṁvaraṇa in lovelorn condition. VI. The meditation of Vasiṣṭha. VII. Vasiṣṭha's return with Tapatī, and the meeting of Tapatī and Saṁvaraṇa. VIII. Saṁvaraṇa's marriage with Tapatī. IX. Saṁvaraṇa's kingdom visited by calamities during his absence from the capital. His return to the capital. X. The birth of Kuru. At the end of every section, there follows a Note pointing out the similarities and differences in these two versions of the story as they appear in *Mb.* and *V.*

I. **The occasion for the story**

Mb. 1.160. 1-5

In his encounter with the Gandharva Chief Citraratha, Arjuna was repeatedly addressed by Citraratha as 'Tāpatya' ('descendant of Tapatī'). Arjuna, therefore, asked Citraratha the reason why he was called and addressed as 'Tāpatya'. In reply to Arjuna's query, the Gandharva narrates the story of Tapatī and Saṃvaraṇa.

V. 22. 23-26

When Lord Vāsudeva advised the gods, who had approached him, to visit the holy Kurukṣetra in order to be enabled to be victorious over their enemies, the gods asked the Lord to tell them how Kurukṣetra came into existence as a holy place. In reply to their query, Lord Vāsudeva told them the story of Saṁvaraṇa, the father of Kuru who founded the Kurukṣetra.

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(1) The references are to the critical edition of the *mb* published by the Bhandarkar Oriental Research Institute, Poona, (1933).

(2) The references are to the critical edition of the *V* published by the All India Kashiraj Trust, Fort Raṁnagar, Varanasi, (1967).

[Note 1—While the *Mb* focuses our attention on Tapatī, from whom Arjuna's epithet Tāpatya was derived the *V.* emphasises the role of Kuru (the son of Tapatī) whose name is associated with Kurukṣetra.]

II. The early life of Saṁvaraṇa and Tapatī

Mb. 1.160. 6-20.

(Gandharva Citraratha continues his story). The Sun-God (called Vivasvat, Savitṛ or Tapana) the great luminary who fills the heavens with his lustre had a daughter named Tapatī. She was extremely beautiful and well-behaved. As she came of age, her father-the Sun-became very anxious to find a suitable husband for her.[3] The Sun, however, could think of Saṁvaraṇa among his own devotees, who would be a worthy consort for his beloved daughter.

King Saṃvaraṇa, the Son of King Ṛkṣa, was a great devotee of Sūrya, the Sun-god and always worshipped him. He was a very able king to whom all his subjects were devoted. The Sun-god. therefore, thought that Saṁvaraṇa would be a worthy match for his daughter and resolved, in his mind to give his daughter in marriage to Saṁvaraṇa.[4]

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3. न तस्याः सदृशं कंचित्त्रिषु लोकेषु भारत ।
भर्तारं सविता मेने रूपशीलकुलश्रुतैः ।।
संप्राप्तयौवनां पश्यन् देयां दुहितरं तु ताम् ।
नोपलेभे ततः शान्ति संप्रदानं विचिन्तयन् ।।
Mb. 1.160. 10-11.

In the narration of the Story above from one section to another attempt is made to give only the relevant gist of Sanskrit quotations and not their translation.

4. अथर्क्षपुत्रः कौन्तेय कुरूणामृषभो बली ।
सूर्यमाराधयामास नृपः संवरणः सदा ।।१२।।
यथार्चयन्ति चादित्यमुद्यन्तं ब्रह्मवादिनः ।
तथा संवरणं पार्थ ब्राह्मणावरजाः प्रजाः ।।१४।।
एवंगुणस्य नृपतेस्तथावृत्तस्य कौरव ।
तस्मै दातुं मनश्चक्रे तपतीं तपनः स्वयम् ।।२०।।
Mb. 1.160.

V. 22. 26-28.

(Lord Vāsudeva continues his story—)

Ṛkṣa, a king of the lunar race, had a son named Saṁvaraṇa. While quite young, Saṁvaraṇa was crowned king by his father. He was very righteous and was a great constant devotee of Vāsudeva. He had a priest named Vasiṣṭha who taught him the Vedas with all their auxiliary branches.[5]

[Note 2—While the *Mb.* gives an account of the early life of both Tapatī and Saṁvaraṇa, the *V.* gives the account of Saṁvaraṇa only. In the *Mb.*, Saṁvaraṇa is mentioned as a devotee of the Sun-god. In the *V.*. however, he is described as the devotee of Vāsudeva.]

III. Saṁvaraṇa, out in the forest, meets Tapatī

Mb. 1. 160. 21-24.

(The Gandharva continues the story :)

Saṁvaraṇa once left his capital, on a hunting expedition and arrived into a park on the mountain. While he rode a hunting, his horse fell down dead on account of sheer exhaustion. King Saṁvaraṇa therefore, walked on foot to resume hunting. While roaming in the hills, he happened to see a maiden of matchless beauty. Both of them were all alone and the king stood gazing at her, his eyes fixed on her in wonder and amazement.[6]

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5. सोमवंशोद्भवो राजा ऋक्षो नाम महाबलः ।
कृतस्यादौ समभवदृक्षात्संवरणोऽभवत् ।।
स च पित्रा निजे राज्ये बाल एवाभिषेचितः ।
बाल्येऽपि धर्मनिरतो मद्भक्तस्तु सदाभवत् ।।
पुरोहितस्तु तस्यासीद् वसिष्ठो वरुणात्मजः ।
स चास्याध्यापयामास साङ्गान्वेदानुदारधीः ।।
V. 22. 26-28.

6. स कदाचिदथो राजा चचार मृगयां···पर्वतोपवने किल ।।
चरतो मृगयां तस्य क्षुत्पिपासाश्रमान्वितः ।
ममार राज्ञः कौन्तेय गिरावप्रतिमो हयः ।।
स मृताश्वश्चरन्पार्थ पद्भ्यामेव गिरौ नृपः ।
ददर्शासदृशीं लोके कन्यामायतलोचनाम् ।।
स एक एकामासाद्य कन्यां तामरिमर्दनः ।
तस्थौ नृपतिशार्दूलः पश्यन्नविचलेक्षणः ।।
Mb. 1. 160. 21-24.

V. 22. 29-33.

(Lord Vāsudeva continues the story)

King Saṁvaraṇa, during his holidays from study, left the capital on a hunting expedition, leaving the administration duties of the kingdom to his preceptor Vasiṣṭha. The preoccupations with hunting led him unexpectedly into an unfrequented park named Vaibhrāja, a park of ravishing loveliness. Fragrance exuding from the blooming flowers belonging to all seasons filled the air. Wanting to inhale more and more of that fragrance, Saṁvaraṇa roamed through the park and saw stretching before him gardens blooming with all kinds of lotuses. He saw divine damsels sporting in pools of water. His eye, however, fell on one maiden who surpassed them all in loveliness.[7]

[Note 3 :—As compared with the human atmosphere in the description of the park etc. in the *Mb.* the description in the *V.* breathes forth a supernatural atmosphere. In the *Mb.* the king's horse is dead ; he walks all alone and meets Tapatī who is also all alone. In the *V.*, the park is itself divine, being the park of Kubera himself frequented by divine damsels ; king meets Tapatī among a bevy of divine beauties.]

IV. The Lover' Courtship and Parting

Mb. 1. 160. 25-41 ; 1. 161. 1-20 ; 1.162. 1.

(The Gandharva continues the Story)

Saṁvaraṇa, looking at that maiden of unparallelled loveliness, was struck by the darts of Love towards her. He approached her

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7. ततो जगाम चारण्यं त्वनध्याये नृपात्मजः ।
सर्वकर्मसु निक्षिप्य वसिष्ठं तपसां निधिम् ॥
ततो मृगयाव्याक्षेपाद् एकाकी विजनं वनम् ।
वैभ्राजं स जगामाथ अथोन्मादनमभ्ययात् ॥
ततस्तु कौतुकाविष्टः सर्वर्तुकुसुमे वने ।
अवितृप्तः सुगन्धस्य समन्ताद् व्यचरद् वनम् ॥
स वनान्तं च ददृशे फुल्लकोकनदावृतम् ।
कह्लारपद्मकुमुदैः कमलेन्दीवरैरपि ॥
तत्र क्रीडन्ति सततमप्सरोऽमरकन्यकाः ।
तासां मध्ये ददर्शाथ कन्यां संवरणोऽधिकाम् ॥
V, 22. 29-33

and said. "Who are you, what brings you here in this wilderness, oh sweet smiling one? The ornaments which you have put on to adorn your body are themselves adorned by your beauty. I have seen, and heard of many lovely maidens but you surpass them all." Hearing these words of the king, the maiden disappeared from before him like a flash of lightning. The king roamed in search of her, like one mad, and when he could not find her, he fell down on the ground overpowered with disappointment in love.[8] Subsequetly, however, maiden reappeared before him and requested him with comforting words to get up and to get over his infatuation. The king seeing her standing in front of him again made a declaration of his love to her. He said: "Accept me. My life is dependent on you. I can not live without you. Have compassion towards me and save me by returning my love. Let us get married by the Gāndharva form of marriage." Thereupon, the maiden who was none else than Tapatī replied: "You have also captivated my heart and life at first sight. But I am not free to offer myself to you. I am Tapatī, the younger daughter of the Sun-god. You must ask the permission of my father, the Sun, by practising penance or vows, if need be, to persuade him to offer me to you. If he

8. तां च दृष्ट्वैव कल्याणीं कल्याणाभिजनो नृपः ।
जगाम मनसा चिन्तां काममार्गणपीडितः ॥32॥
दह्यमानः स तीव्रेण नृपतिर्मन्मथाग्निना ।
अप्रगल्भां प्रगल्भः स तामुवाच यशस्विनीम् ॥33॥
कासि कस्यासि रम्भोरु किमर्थं चेह तिष्ठसि ।
कथं च निर्जनेऽरण्ये चरस्येका शुचिस्मिते ॥34॥
त्वं हि सर्वानवद्याङ्गी सर्वाभरणभूषिता ।
विभूषणमिवैतेषां भूषणानामभीप्सितम् ॥35॥
या हि दृष्टा मया काश्चिच्छ्रुता वापि वराङ्गनाः ।
न तासां सदृशीं मन्ये त्वामहं मत्तकाशिनि ॥37॥
ततो लालप्यमानस्य पार्थिवस्यायतेक्षणा ।
सौदामिनीव साभ्रेषु तत्रैवान्तरधीयत ॥39॥
तामन्विच्छन्स नृपतिः परिचक्राम तत्तदा ।
वनं वनजपत्राक्षीं भ्रमन्नुन्मत्तवत्तदा ॥40॥
अपश्यमानः स तु तां बहु तत्र विलप्य च ।
निश्चेष्टः कौरवश्रेष्ठ मुहूर्तं स व्यतिष्ठत ॥41॥
Mb. 1. 160.

agrees to give me to you, I shall be yours." With these words, Tapatī flew up and disappeared leaving the king fallen prostrate on the ground.[9]

V. 22. 34-38.

(Lord Vāsudeva Continues the Story)

At the sight of that maiden who surpassed in her beauty all the divine damsels, king Saṃvaraṇa was struck by the dart of Love. The maiden also at his sight was hit by the dart of Love. Both of them were so overpowered by the feelings of love that each of them fainted. The King was brought back to consciousness

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9. तस्मिन्निपतिते भूमौ अथ सा चारुहासिनी ।
पुनः पीनायतश्रोणी दर्शयामास तं नृपम् ।।2।।
अथावभाषे कल्याणी वाचा मधुरया नृपम् ।
उत्तिष्ठोत्तिष्ठ भद्रंते न त्वमर्हस्यरिंदम । मोहं नृपतिशार्दूल गन्तुम् ।।3-4।।
अथ तामसितापाङ्गीमावभाषे नराधिपः ।
साधु मामसितापाङ्गे कामार्तं मत्तकाशिनि ।
भजस्व भजमानं मां प्राणा हि प्रजहन्ति माम् ।।
न ह्यहं त्वदृते भीरु शक्ष्ये जीवितुमात्मना ।
तस्मात्कुरु विशालाक्षि मय्यनुक्रोशमङ्गने ।।
त्वं हि मां प्रीतियोगेन त्रातुमर्हसि भामिनि ।।
गान्धर्वेण च मां भीरु विवाहेनैहि सुन्दरि ।
विवाहानां हि रम्भोरु गान्धर्वः श्रेष्ठ उच्यते ।।6-13।।

तपती उवाच—

नाहमीशात्मनो राजन् कन्या पितृमती ह्यहम् ।
मयि चेदस्ति ते प्रीतिर्याचस्व पितरं मम ।।
दर्शनादेव भूयस्त्वं तथा प्राणान्ममाहरः ।
न चाहमीशा देहस्य तस्मान् नृपतिसत्तम ।
तस्मादेवंगते काले याचस्व पितरं मम ।
आदित्यं प्रणिपातेन तपसा नियमेन च ।।
स चेत्कामयते दातुं तव मामरिमर्दन ।
भविष्याम्यथ ते राजन्सततं वशवर्तिनी ।।14-19।।

Mb. 1. 160.

एवमुक्त्वा ततस्तूर्णं जगामोर्ध्वमनिन्दिता ।
स तु राजा पुनर्भूमौ तत्रैव निपपात ह ।।

Mb. 1. 162. 1.

by the Gandharvas who approached him and sprinkled water on him. The maiden was also comforted by her divine friends and was taken to her father's place. The king rode his horse and left for his capital.[10]

[Note 4—The description in the *Mb* is more detailed : The maiden appears before the king twice ; she reveals her name as Tapatī, the daughter of the Sun-god. The king makes an avowal of his love to her. Tapatī also makes an avowal of her love towards him. She, however, directs the king to approach her father for his consent for the ratification of their love into marriage. In the V however, the details are lacking. From the point of lovers, there is no further progress than their falling in love towards each other at first sight. They do not talk to each other. The lovers do not know each other's identity. Saṃvaraṇa does not know that she is Tapatī. Tapatī does not know that he is Saṃvaraṇa].

V. Saṁvaraṇa in lovelorn Condition.

Mb. 1. 162.2-12.

(The Gandharva Continues the Story)

While Saṃvaraṇa was lying prostrate on the ground after Tapatī had left him, his minister, who with a contingent of troops was in search of the king, found him in that prostrate condition. The minister thought that the prostration of the king must have been caused by the fatigues of the hunting and he brought him back to normal condition by sprinkling fragrant water over his head and by comforting words. After the king had returned to normal condition, he dismissed all the army except that one

10. दर्शनादेव स नृपः काममार्गणपीडितः ।
जातः, सा च तमीक्ष्यैव कामबाणातुराभवत् ॥
उभौ तौ पीडितौ मोहं जग्मतुः काममार्गणैः ।
राजा चलासनो भूम्यां निपपात तुरङ्गमात् ॥
तमभ्येत्य महात्मानो गन्धर्वाः कामरूपिणः ।
सिषिचुर्वारिणाभ्येत्य लब्धसंज्ञोऽभवत् क्षणात् ॥
सा चाप्सरोभिरुत्पात्य नीता पितृकुलं निजम् ।
ताभिराश्वासिता चापि मधुरैर्वचनाम्बुभिः ॥
स चाप्यारुह्य तुरगं प्रतिष्ठानं पुरोत्तमम् ।
गतस्तु मेरुशिखरं कामचारी यथामरः ॥
—V. 22. 34-38.

minister. He then stayed on the mountain and stood, with his hands raised, praying to the Sun-god. While praying to the sun, he thought of his priest Vasiṣṭha[11].

V. 22.39

(Lord Vāsudeva continues the story)

Since the time Saṁvaraṇa met and saw Tapatī on the mountain, he was so much consumed with passionate love for her that he left all food and could not sleep either during day or night.[12]

[Note 5—In the *Mb.*, the lovelorn Saṁvaraṇa is helped out of his prostration by his minister. He has already been described before as a fervent devotee of the Sun-god. He has already come to know that his beloved is no other than Tapatī, the daughter of Sun-god himself. He, therefore, actively sets about in right earnest, practising penance to propitiate the Sun-god. He thinks of Vasiṣṭha whose help he, possibly, wants in the achievement of his objective.—In the *V.*, on the other hand, the lovelorn condition of Saṁvaraṇa is described in one verse. He is shown to be quite at his wits end; he does not know who his beloved is nor her where-

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11. अमात्यः सानुयात्रस्तु तं ददर्श महावने ।
क्षितौ निपतितं काले शक्रध्वजमिवोच्छ्रितम् ।। 2
त्वरया चोपसंगम्य स्नेहादागतसंभ्रमः ।
तं समुत्थापयामास नृपतिं काममोहितम् ।। 4
क्षुत्पिपासापरिश्रान्तं तर्कयामास तं नृपम् ।
पतितं पातनं संख्ये शात्रवाणां महीतले ।। 7
वारिणाथ सुशीतेन शिरस्तस्याभ्यषेचयत् ।
अस्पृशन्मुकुटं राज्ञः पुण्डरीकसुगन्धिना ।। 8
ततः प्रत्यागतप्राणस्तद्बलं बलवान् नृपः ।
सर्वं विसर्जयामास तमेकं सचिवं विना ।। 9
ततस्तस्मिन्गिरिवरे शुचिर्भूत्वा कृताञ्जलिः ।
आरिराधयिषुः सूर्यं तस्थावूर्ध्वभुजः क्षितौ ।। 11
जगाम मनसा चैव वसिष्ठमृषिसत्तमम् ।
पुरोहितममित्रघ्नस्तदा संवरणो नृपः ।। 12

—Mb. 1. 162.

12. यदा प्रभृति सा दृष्टा अक्षिणा तपती गिरौ ।
तदाप्रभृति नाश्नाति दिवा स्वपिति नो निशि ।।

—*V.* 22.39.

abouts. He, therefore, has no other cause open except pining for his beloved. His lovelorn condition has reduced him to a state of complete inactivity].

VI. The Mediation of Vasiṣṭha

Mb. 1.162.13-18; 1.163.1-5

(The Gandharva proceeds with the story)

While Saṁvaraṇa lay standing for twelve days in one place on the mountain, practising penance to propitiate the Sun-god, Vasiṣṭha arrived to meet him. Vasiṣṭha, through his divine insight, came to know that the king was in love with Tapatī. After speaking to Saṁvaraṇa, he flew upwards to see the Sun, while the king looked on. The Sun welcomed the sage and asked him the purpose of his visit.[13] Vasiṣṭha replied: "I beseech you to offer in marriage your younger daughter Tapatī to King Saṁvaraṇa who will be a worthy husband to her". The Sun-god, welcoming the proposal, said: "Saṁvaraṇa is the foremost among kings; you are the foremost among sages; Tapatī is the foremost among women. What else can I do except giving her away to you for him?" With these words, the Sun-god offered Tapatī to Vasiṣṭha for the sake of Saṁvaraṇa and Vasiṣṭha accepted her.[14]

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13. नक्तं दिनमथैकस्थे स्थिते तस्मिञ्जनाधिपे ।
अथाजगाम विप्रर्षिस्तदा द्वादशमेऽहनि ।।
स विदित्वैव नृपतिं तपत्याहृतमानसम् ।
दिव्येन विधिना ज्ञात्वा भावितात्मा महानृषिः ।।
आबभाषे स धर्मात्मा तस्यैवार्थचिकीर्षया ।
स तस्य मनुजेन्द्रस्य पश्यतो भगवानृषिः ।।
ऊर्ध्वमाचक्रमे द्रष्टुं भास्करं भास्करद्युतिः ।
वसिष्ठोऽहमिति प्रीत्या स चात्मानं न्यवेदयत् ।।
तमुवाच महातेजा विवस्वान्मुनिसत्तमम् ।
महर्षे स्वागतं तेऽस्तु कथयस्व यथेच्छसि ।।
--*Mb*. 1.162.13-18

14. यैषा ते तपती नाम सावित्र्यवरजा सुता ।
तां त्वां संवरणस्यार्थे वरयामि विभावसो ।।
युक्तः संवरणो भर्ता दुहितुस्ते विहंगम ।। (इत्युक्तः सविता ···°भाषत—)
"वरः संवरणो राज्ञां त्वमृषीणां वरो मुने ।
तपती योषितां श्रेष्ठा किमन्यत्रापवर्जनात् ।।"
ततः तपतीं तपनः स्वयं । ददौ संवरणस्यार्थे वसिष्ठाय महात्मने ।।
प्रतिजग्राह तां कन्यां महर्षिस्तपतीं तदा ।। 1-5
--*Mb*. I. 163

V. 22.40-46

(Lord Vāsudeva continues the story)

The omniscient Vasiṣṭha knew that the prostration of the King Saṁvaraṇa was due to his being afflicted by the pangs of love for Tapatī and he flew into the sky into the world of the Sun-god. The Sun-god, seated in his chariot, received the sage and returning his salutation offered him a seat in the chariot. Asked by the Sun-god about the purpose of his visit, the sage Vasiṣṭha replied: "I have come to beseech you to offer your daughter in marriage to Saṁvaraṇa. Please give her away to him". Accordingly the Sun-god gave his daughter Tapatī to Vasiṣṭha for the sake of the king Saṁvaraṇa.[15]

[Note 6: The successful role of Vasiṣṭha as the mediator to secure Tapatī for Saṁvaraṇa from the Sun-god as described in the *Mb.* and *V.* is almost identical. The difference between the two, it must be remembered., is as follows: In the *Mb.*, Saṁvaraṇa already knows that his beloved is Tapatī, the daughter of the Sun-god. In the *V.*, however, Saṁvaraṇa does not know the identity of his beloved. It is the all knowing Vasiṣṭha who knows by his divine power the object of Saṁvaraṇa's love and accordingly visits the Sun-god].

VII. Vasiṣṭha's return with Tapatī, and the meeting of Tapatī and Saṁvaraṇa

Mb. 1.163.6-8

(The Gandharva continues the story)

Vasiṣṭha, who had accepted to take Tapatī with him for

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15. ततः सर्वविदव्यग्रो विदित्वा वरुणात्मजः ।
तपतीतापितं वीरं पार्थिवं तपसां निधिः ॥ 40
समुत्पत्य महायोगी गगनं रविमण्डलम् ।
विवेश देवं तिग्मांशुं ददर्श स्यन्दने स्थितम् ॥ 41
तं दृष्ट्वा भास्करं देवं प्रणमद् द्विजसत्तमः ।
प्रतिप्रणमितश्चासौ भास्करेणाविशद् रथे ॥ 42
ततः संपूजितोऽर्घाद्यैर्भास्करेण तपोधनः ।
पृष्टश्चागमने हेतुं प्रत्युवाच दिवाकरम् ॥ 44
समायातोऽस्मि देवेश याचितुं त्वां महाद्युते ।
सुतां संवरणस्यार्थे तस्य त्वं दातुमर्हसि ॥ 45
ततो वसिष्ठाय दिवाकरेण निवेदिता सा तपती तनूजा ।
गृहागताय द्विजपुंगवाय राज्ञोऽर्थतः संवरणस्य देवाः ॥ 46
—*V.* 22

King Saṁvaraṇa, was given a send-off by the Sun-God. Vasiṣṭha, then, returned with Tapatī to the mountain where Saṁvaraṇa stood practising penance to propitiate the Sun. Saṁvaraṇa, already possessed by passionate love for Tapatī, was greatly enraptured by the sight of sweet-smiling beloved, accompanying Vasiṣṭha. When Vasiṣṭha arrived with Tapatī, Saṁvaraṇa had already completed his religious penance of twelve nights.[16]

V. 22.47-60 ab

(God Vāsudeva continues the story)

Vasiṣṭha took Tapatī, the daughter of Sun-god with him to his own hermitage. Tapatī, who possibly anticipated that she was brought by Vasiṣṭha for being given away in marriage to some prince, unburdened to Vasiṣtha the desire of her heart to marry that very prince whom she had seen in the Vaibhrāja garden. She did not know the name of the Prince but she quite accurately remembered the handsome features which distinguished the personal appearance of that prince.[17] She described to Vasiṣtha these distingushing handsome features of her beloved prince and begged of the sage that she should be married to that very prince and no other.

Tapatī said to Vasiṣtha "I remember the characteristic features of that handsome prince who struck me with the darts of love when I met him with my female friends. His feet bear the royal marks of disc, mace and sword. His calves and thighs are like the trunk of the elephant. His waist resembles that of a lion. His middle part (the belly) is slender having three folds. His neck

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16. वसिष्ठोऽथ विसृष्टश्च पुनरेवाजगाम ह ।
यत्र विख्यातकीर्तिः स कुरुणामृषभोऽभवत् ।।
स राजा मन्मथाविष्टस्तद्गतेनान्तरात्मना ।
दृष्ट्वा च देवकन्यां तां तपतीं चारुहासिनीम् ।।
वसिष्ठेन सहायान्तीं संहृष्टोऽभ्यधिकं बभौ ।।
कृच्छ्रे द्वादशरात्रे तु तस्य राज्ञः समापिते ।
आजगाम विशुद्धात्मा वसिष्ठो भगवानृषिः ।।

—*Mb* 1.163. 6-8

17. सावित्रिमादाय ततो वसिष्ठः स्वमाश्रमं पुण्यमपाजगाम ।
सा चापि संस्मृत्य नृपात्मजं तं कृताञ्जलिर्वाहिणिमाह देवी ।।

—V. 22,47

is shaped like a conch. His arms are sinewy, hard and long. His hands have the characteristics of lotus-petals. His head resembles a royal umbrella. His hair are dark and curly, his ears well shaped and his nose is well poised. His fingers and toes are long and of fine joints. His teeth are white. He looks prominent in six features—the forehead, shoulders, cheeks, neck, waist and thighs. He is deep in three features—navel, middle part and collarbone. He is long in three feature viz-two arms and testicles. He is reddish in five places—the edges of his eyes, lips, palms, feet and nails. He is dark in four features—hair,eyelashes, and the two pupils of the eyes. He is curved in three features—eyebrows, eyes, and ears. He is white in two features—teeth and the eyes—and fragrant in four—hair, mouth and two checks. Ten features of his body look like blooming lotuses. Such a man have I chosen as my husband. Please give me away to that very prince. The good men say that a girl wooing one man should not be given away to another.[18]

Hearing the speech of Tapatī in which she had expressed her desire to marry only that prince who had those particular characteristics described by her, the Sage Vasiṣṭha assured her in the following words. "The same prince whom you have seen and whom you love will be your consort. He always visits my hermitage. His name is Saṁvaraṇa and he is the son of Ṛkṣa." Presently,

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18. ब्रह्मन्मया खेदमुपेत्य यो हि सहाप्सरोभिः परिचारिकाभिः ।
दृष्टो त्वरण्येऽमरगर्भतुल्यो नृपात्मजो लक्षगतोऽभिजाने ।। 48 ।।
पादौ शुभौ चक्रगदासिचिह्नौ जङ्घे तथोरू करिहस्ततुल्यौ ।
कटिस्तथा सिंहकटिर्यथैव क्षामं च मध्यं त्रिवलीनिबद्धम् ।। 49 ।।
ग्रीवास्य शङ्खाकृतिमादधाति भुजौ च पीनौ कठिनौ सुदीर्घौ ।
हस्तौ तथा पद्मदलोद्भवाङ्कौ छत्राकृतिस्तस्य शिरो विभाति ।। 50 ।।
नीलाश्च केशाः कुटिलाश्च तस्य कर्णौ समांसौ सुसमा च नासा ।
दीर्घाश्च तस्याङ्गुलयः सुपर्वाः पद्भ्यां कराभ्यां दशनाश्च शुभ्राः ।।51।।
समुन्नतः षड्भिरुदारवीर्यस्त्रिभिर्गभीरस्त्रिषु च प्रलम्बः ।
रक्तस्तथा पञ्चसु राजपुत्रः कृष्णश्चतुर्भिस्त्रिभिरानतोऽपि ।। 52 ।।
द्वाभ्यां च शुक्लः सुरभिश्चतुर्भिः दृश्यन्ति पद्मानि दशैव चास्य ।
वृतः स भर्ता भगवन् हि पूर्वं तं राजपुत्रं भुवि संविचिन्त्य ।। 53 ।।
ददस्व मां नाथ तपस्विनेऽस्मै गुणोपपन्नाय समीहिताय ।
नेहान्यकामां प्रवदन्ति सन्तो दातुं तथान्यस्य विभो क्षमस्व ।। 54 ।।
V. 22.

Prince Saṁvaraṇa visited the hermitage of Vasiṣṭha and saw there the maiden whom he had seen before. "Who is the maiden ?" he asked the sage who replied: "She is Tapatī the daughter of the Sun-god. I requested the Sun-god to offer her to you. He has consented and I have brought her here to my hermitage. Now take her hand in marriage according to proper rites".[19]

[Note 7—According to the *Mb* , the lovers know the identity of each other: Saṁvaraṇa knows that his beloved is Tapatī the daughter of the Sun-god; Tapatī knows that her lover is king Saṁvaraṇa. Again, according to the *Mb.*, Vasiṣṭha visits the world of the Sun with the knowledge of Saṁvaraṇa, who remains waiting for his return, practising in the meanwhile, penance to propitiate the Sun.—In the *V.*, on the other hand, the lovers do not know the identity of each other. Saṁvaraṇa does not appear to know that Vasiṣṭha has gone away to visit the Sun. He is, therefore, pleasantly surprised to see the maiden, with whom he had fallen in love at first sight, now confronting him at the hermitage of Vasiṣṭha. Tapatī, also, while leaving her father's home to accompany Vasiṣṭha, does not appear to know as to whom she is to be given away in marriage. Fearing that she might be betrothed to one different from the prince with whom she had fallen in love, Tapatī makes bold to describe to Vasiṣṭha the characteristics which distinguish the prince on whom she had set her heart. Vasiṣṭha assures her that she would be married to none else than the prince of her choice and that the prince would soon meet her in his hermitage.

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19. इत्येवमुक्तः सवितुश्च पुत्र्या ऋषिस्तदा ध्यानपरो बभूव ।
ज्ञात्वा च तत्रार्कसुतां सकामां मुदा युतो वाक्यमिदं जगाद ।। 55 ।।
स एव पुत्रि नृपतेस्तनूजो दृष्टः पुरा कामयसे यमद्य ।
स एव चायाति ममाश्रमं वै ऋक्षात्मजः संवरणो हि नाम्ना ।। 56 ।।
अथाजगाम स नृपस्य पुत्रस्तमाश्रमं ब्राह्मणपुंगवस्य ।
दृष्ट्वा वसिष्ठं प्रणिपत्य मूर्ध्ना स्थितस्त्वपश्यत्तपतीं नरेन्द्रः ।। 57 ।।
दृष्ट्वा च तां पद्मविशालनेत्रां तां पूर्वदृष्टामिति चिन्तयित्वा ।
पप्रच्छ केयं ललना द्विजेन्द्र स वारुणिः प्राह नराधिपेन्द्रम् ।। 58 ।।
इयं विवस्वद्दुहिता नरेन्द्र नाम्ना प्रसिद्धा तपती पृथिव्याम् ।
मया तवार्थाय दिवाकरोऽर्थितः प्रादान्मया त्वाश्रममानिन्ये···।। 59 ।।
तस्मात् समुत्तिष्ठ नरेन्द्र देव्याः पाणिं तपत्या विधिवद् गृहाण ।। 60 ।।
V. 22

The passage in *V.* in which Tapatī describes the characteristics of the prince of her heart is an outstanding one and has been quoted above in extenso. The passage is marked by high literary merit and by the characteristics of highly elegant, artificial, sophisticated, classical Sanskrit Poetry, which are rarely met with in old Epic and Purāṇic Literature. Attention may be drawn, in this connection, to the following two passages in the *Mb.* which are faintly reminiscent of the style of Tapatī's description of her lover in *V.*:—(i) *Mb.* 4.8.10 & 12 in which Sudeṣṇā, the queen of Virāṭa describes Draupadī who has approached her in the disguise of a Sairandhrī.[20] (ii) *Mb.* 5.114.2 in which king Haryaśva describes Mādhavī, the daughter of Yayāti, who has been offered to him as his bride by Nārada.[21] The phrases in these two passages which are similar to those in Tapatī's description in *V*, are underlined in the quotations below, in order to highlight their similarity. It must be pointed out that the description in the above two passages in the *Mb.* is in respect of feminine beauty, while that in *V.* is in respect of masculine beauty.

The interpretation of cryptic phrases in *V.* in the description of her lover by Tapatī has been taken over from the Hindī translation of the passages as found in the Hindi Translation of *V.* published by the Kashiraj Trust, Varanasi].

VIII. Saṁvaraṇa's marriage with Tapatī

Mb. 1.163. 9-14

(The Gandharva continues the story)

Through propitiating the Sun-god and through the prowess of Vasiṣṭha, Saṁvaraṇa got Tapatī as his bride. In that very mountain, where he had been practising penance, Saṁvaraṇa got married with Tapatī, according to scriptural rites. With the

20, गुढगुल्फा संहतोरुस्त्रिगम्भीरा षडुन्नता ।
रक्ता पंचसु रक्तेषु हंसगद्गदभाषिणी ।। 10
स्वरालपक्ष्मनयना बिम्बोष्ठी तनुमध्यमा ।
कम्बुग्रीवा गूढसिरा पूर्वचन्द्रनिभानना ।। 12
—*Mb.*, 4.8

21. उन्नतेषून्नता षट्सु सूक्ष्मा सूक्ष्मेषु सप्तसु ।
गम्भीरा त्रिषु गम्भीरेष्वियं रक्ता च पञ्चसु ।।
—*Mb.*, 5.114.2

consent of Vasiṣṭha, he decided to take a holiday from his kingly duties and enjoy pleasures in the company of his wife. He spent twelve years away from his kingdom in the company of his wife, in the forests and beside the lakes and rivers of the mountain.[22]

V. 22.60cd-61

(Lord Vāsudeva continues the story)

As asked by Vasiṣṭha, King Saṁvaraṇa gladly married Tapatī according to proper rites. Getting the king, as illustrious as Indra, as her husband, Tapatī passed happy days in his company in the best palaces.[23]

[Note 8—According to the *Mb.*, Saṁvaraṇa after his marriage left his kingly duties for twelve years and lived away from his capital in the forests and the mountains, enjoying the company of his wife. In the *V.*, however, there is no mention of Saṁvaraṇa having left the capital after his marriage].

IX. Saṁvaraṇa's Kingdom visited by calamities during his absence from the capital. Saṁvaraṇa's return to the capital

Mb. 1.163. 15-21

(The Gandharva continues the story)

In the twelve years' absence of the king from his kingdom, there were no rains as a result of which, his territory was hit by

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22. तपसाराध्य वरदं देवं गोपतिमीश्वरम् ।
लेभे संवरणो भार्यां वसिष्ठस्यैव तेजसा ।। 9
ततस्तस्मिन्गिरिश्रेष्ठे देवगन्धर्वसेविते ।
जग्राह विधिवत्पाणिं तपत्याः स नरर्षभः ।। 10
वसिष्ठेनाभ्यनुज्ञातस्तस्मिन्नेव धराधरे ।
सोऽकामयत राजर्षिर्विहर्तुं सह भार्यया ।। 11
ततो द्वादश वर्षाणि काननेषु जलेषु च ।
रेमे तस्मिन्गिरौ राजा तयैव सह भार्यया ।। 14
—*Mb.* 1.163

23. इत्येवमुक्तो नृपतिः प्रहृष्टो जग्राह पाणिं विधिवत् तपत्याः ।
सा तं पतिं प्राप्य मनोऽभिरामम् ।
सूर्यात्मजा शक्रसमप्रभावम् ।
रराम तन्वी भवनोत्तमेषु यथा महेन्द्रं दिवि दैत्यकन्या ।।
—*V.* 22. 60-61

famine and consequent devastation. Vasiṣṭha, then, approached the king and brought him back with Tapatī to the capital. The King's return brought the rains to the territory. The subjects were delighted. The king, with his queen, performed a sacrifice lasting for twelve years.[24]

Mb. 1.89. 31-41

During the reign of Saṁvaraṇa, his subjects were attacked by drought, famine. disease and death. Saṁvaraṇa himself was attacked by the king Pāñcālya and had to flee from his kingdom and seek shelter in the forests on the banks of the Sindhu. There he was approached by Vasiṣṭha. The king requested the sage to be their *Purohita*. Vasiṣṭha agreed and through his help, Saṃvaraṇa was reinstated in his kingdom.[25]

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24. तस्य राज्ञः पुरे तस्मिन् समा द्वादश सर्वशः ।
न ववर्ष सहस्राक्षो राष्ट्रे चैवास्य सर्वशः ।। 15
तत्क्षुधार्तैर्निरानन्दैः शवभूतैस्तदा नरैः ।
अभवत्प्रेतराजस्य पुरं प्रेतैरिवावृतम् ।। 16
ततस्तत्तादृशं दृष्ट्वा स एव भगवानृषिः ।
अभ्यपद्यत धर्मात्मा वसिष्ठो राजसत्तमम् ।। 17
तं च पार्थिवशार्दूलमानयामास तत्पुरम् ।
तपत्या सहितं राजन्मुषितं शाश्वतीः समाः ।। 18
ततः प्रवृष्टस्तत्रासीद्यथापूर्वं सुरारिहा ।
तस्मिन्नृपतिशार्दूले प्रविष्टे नगरं पुनः ।। 19
ततो द्वादश वर्षाणि पुनरीजे नराधिपः ।
पत्न्या तपत्या सहितो यथा शक्रो मरुत्पतिः ।। 21 —*Mb.* 1.163

25. आर्क्षे संवरणे राजन् प्रशासति वसुंधराम् ।
संक्षयः सुमहानासीत् प्रजानामिति शुश्रुमः ।। 31 ।।
व्यशीर्यत ततो राष्ट्रं क्षयैर्नानाविधैस्तथा ।
क्षुन्मृत्युभ्यामनावृष्ट्या व्याधिभिश्च समाहतम् ।। 32 ।।
अभ्ययात्तं च पाञ्चाल्यो विजित्य तरसा महीम् ।
राजा संवरणस्तस्मात्पलायत महाभयात् ।। 34 ।।
सिन्धोर्नदस्य महतो निकुञ्जे न्यवसत्तदा ।
अथाभ्यगच्छद् भरतान् वसिष्ठो भगवानृषिः ।। 36 ।।
तं समामष्टभीमुष्टं राजा वव्रे स्वयं तदा ।
पुरोहितो भवान्नोऽस्तु राज्याय प्रयतामहे ।। 38 ।।
ओमित्येन वसिष्ठोऽपि भारतान्प्रत्यपद्यत ।
ततः स पृथिवीं प्राप्य पुनरीजे महाबलः ।। 41 ।। *Mb.* 1.89.

V. (There is no mention of drought or any calamity like invasion in V.).

[Note 9.—In the *Mb*, there are two passages which refer to the calamities befalling the kingdom of Saṁvaraṇa : In 1. 163. 15-21 the calamities are attributed to the absence of the king ; in 1. 89. 31-41, there is the additional calamity of the enemy's invasion.—In the V., there is absolutely no mention of the calamity.]

X. The birth of Kuru

Mb. 1. 163. 22-23

(The Gandharva rounds off his story)

Saṁvaraṇa, afterwards, begot a son named Kuru by his queen Tapatī. That is why Arjuna, who is descended from Kuru, is called Tāpatya.[26]

V. 23. 1-16.

(Lord Vāsudeva concludes the story by pointing out how Kuru came to be the founder of Kurukṣetra).

The son begot by King Saṁvaraṇa through Tapatī grew up, passing through the sacred ceremonies such as Jātakarman, Vratabandhana which were performed on him. He was named as Kuru, the best of men. He was married to a maiden named Saudāminī. When he was installed as king by his father, he travelled far and wide. Once he entered the Dvaitavana where he saw the river Sarasvatī. He bathed in the river and travelled towards the sacred place called Samantapañcaka. He tilled it and it was called after him the Kurukṣetra.[27]

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26. तस्यां संजनयामास कुरुं संवरणो नृपः ।
तपत्यां तपतां श्रेष्ठ तापत्यस्त्वं ततोऽर्जुन ।। *Mb.* 1, 163-23

27. तस्यां तपत्यां नरसत्तमेन जातः सुतः पार्थिवलक्षणस्तु ।
स जातकर्मादिभिरेव संस्कृतो विवर्द्धताज्येन हुतो यथाग्निः ।। 1 ।।
ख्यातः पृथिव्यां पुरुषोत्तमोऽसौ नाम्ना कुरुः संवरणस्य पुत्रः ।। 3 ।।
सौदामिनी सुदाम्नस्तु सुतां रूपाधिकां नृपः । कुरोरर्थाय वृतवान्— ।। 5 ।।
ततो राज्येऽभिषिक्तस्तु कुरुः पित्रा निजे पदे ।
पालयामास स महीं पुत्रवच्च स्वयं प्रजाः ।। 8 ।।
विचचार महीं सर्वां कीर्त्यर्थं तु नराधिपः ।। 11 ।।

[Note 10—It will be noticed that the end with which the story is rounded off in the versions of *Mb* and *V.* is quite in consonance with the occasion which occassioned the beginning of the story. In the *Mb*, the story is told in order to demonstrate why Arjuna is called Tāpatya ; in the V., in order to bring out the origin and significance of Kurukṣetra.

It may be considered relevant in this context to refer to some other passages alluding to Saṁvarṇa and Tapatī. (i) The *Mb.* 1.20. 40 refers to Kuru as born of Saṁvaraṇa and Tapatī.[28] (ii-iii) The Bhāgavatapurāṇa in two places[29] refers to Saṁvaraṇa and Tapatī, one of them alluding to their son Kuru as Kurukṣetrapati]

General Remarks—

Above are given, in a summarised form, the two versions of the Tapatī-Saṁvaraṇa story with their comparative study of the main stages through which the story develops. The points of similarity and difference and other special features as revealed by the versions at each stage are already briefly pointed out in the notes

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ततो द्वैतवनं नाम पुण्यं लोकेश्वरो बली ।
तदासाद्य सुसंतुष्टो विवेशाभ्यन्तरं ततः ।। 12 ।।
तत्र देवीं ददर्शाथ पुण्यां पापविमोचनीम् ।
प्लक्षजां ब्रह्मणः पुत्रीं हरिजिह्वां सरस्वतीम् ।। 13 ।।
तस्यास्तज्जलमीक्ष्यैव स्नात्वा प्रीतोऽभवन्नृपः ।
समाजगाम च पुनः ब्रह्मणो वेदिमुत्तराम् ।। 15 ।।
समन्तपञ्चकं नाम धर्मस्थानमनुत्तमम् ।
आसमन्ताद्योजनानि पञ्च पञ्च च सर्वतः ।। 16 ।।
तममन्यत राजर्षिरिदं क्षेत्रं महाफलम् ।
करिष्यामि कृषिष्यामि सर्वान्कामान् यथेप्सितान् ।। 21 ।।

--*V.* 23.

28. संवरणः खलु वैवस्वतीं तपतीं नामोपयेमे । तस्यामस्य जज्ञे कुरुः ।

Mb. 1. 90.40

29. योऽजमीढसुतो ह्यन्यः ऋक्षः संवरणस्ततः ।
तपत्यां सूर्यकन्यायां कुरुक्षेत्रपतिः कुरुः ।।

Bhāgavata 9. 22. 4 (Nirṇayasāgara edn.)

(विवस्वत् had a daughter named तपती)
कन्यां च तपतीं या वै वव्रे संवरणं पतिम् ।

Bhāgavata 6. 6. 41 (Nirṇayasāgara).

appended above at the end of each section. It would be now interesting and instructive to state tentatively the general conclusions which appear to flow from this comparative study.

(i) The version of the story of Saṁvaraṇa and Tapatī as told in the *Mb* is more detailed and realistic than that in the *V* and breathes a human atmosphere. The description of the scene in which the lovers confront each other, their mutual avowal of love, their knowledge of each other's identity, Tapatī's confession of her inability to enter into marriage with her lover on her own responsibility without the previous consent of her father, Saṁvaraṇa's passionate attachment to his beloved leading him to take a holiday from his kingly duties in order to enjoy a honeymoon in her company—all these features in the version of the *Mb* story appear to be natural and human. In the *V.*, on the other hand, the scene in which the lovers meet is supernatural ; the absence of knowledge of each other's identity appears to be, though dramatic, rather unnatural, smacking of mysterious romance.

(ii) In the *Mb* version, King Saṁvaraṇa is shown to be a devotee and a worshipper of the Sun-god. In theV., he is depicted as the devotee of Bhagavān Vāsudeva.

(iii) In the *Mb* version, the king, though in a lovelorn condition, is depicted as possessing initiative befitting a capable monarch that he is. He is already a devotee of the Sun-god. He knows that his beloved is the daughter of the Sun. He therefore, undertakes austere penance to propitiate the Sun-god and seeks collaboration of Vasiṣṭha to gain his objective. In the V. version, however, he is shown as utterly lacking initiative. He has no knowledge of the identity and the whereabout of his beloved. His will appears to be completely paralysed and he is shown to be completely at the mercy of his all powerful Purohita Vasiṣṭha.

(iv) The mention in the *Mb* version, (unlike the V. version) of calamitous conditions befalling the territory of Saṁvaraṇa in his absence from his capital appears more natural and is in keeping with the superstitions of those times according to which the presence of the dutiful King and queen in the capital was supposed as one of the important causes leading to fertilising rains and the consequent plenty and prosperity in the kingdom.

(v) The highly poetical, sophisticated description in *V.* version, by Tapatī of the physical characteristics of her handsome lover strikes one as a highly rhetorical piece rarely found in early Sanskrit epic and Purāṇic literature. The passages in the *Mb*, slightly similar to this passage in V., as quoted in Note 7 above, describe the physical characteristics of women. The author of the particular passage in the V. version of the Tapatī-Saṁvaraṇa story has made, it appears, a bold departure in extending such rhetorical description to the physical characteristics of men.

(vi) The consideration of the above-mentioned points, based on the comparative study of the versions of the Tapatī-Saṁvaraṇa story as they appear in the *Mb* and *V*, leads one to conclude that the version of the story in the *Mb* may be older than that in the *V.* The author of the version of the story in the *V.* must have worked up and retold the story according to his romantic temperament and that of his listeners (or readers), making it into a high romance cast in unearthly and supernatural setting. The meeting of Saṁvaraṇa and Tapatī in the heavenly garden in the company of celestial damsels, the mystery of keeping their identity unrevealed to the last, the elimination of the earthly calamitous conditions befalling Saṁvaraṇa's kingdom, the all powerful role of Purohita Vasiṣṭha before whom the king pales into insignificance, the description by Tapatī of the physical characteristics of her lover almost bordering on the superhuman—all these features of the version of the story in the V. point to the above plausible conclusion.

The most important point which appears common to *Mb* and *V* versions and which seems to have been made use of by the author of the *V* version is that the Prince Saṁvaraṇa was struck by the dart of love[30].

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30. काममार्गणपीडित: which appears in both the versions Mb. 1-160-32 and V. 22-34.

THE RIVERS IN THE VĀMANA PURĀṆA*

By

SURESH KANAIYALAL DAVE

[वामनपुराणे भुवनकोशवर्णनप्रसंगे तीर्थवर्णनप्रसंगे च नदीनां वर्णनमुपलभ्यते । भुवनकोशे तासामुद्गमभूमिश्चापि निर्दिष्टा वर्तते । अन्येषु पुराणेष्वपि नदीनां वर्णनं प्राप्यते । अस्मिन् निबन्धे लेखकमहोदयेन वामनपुराणे वर्णितानां एकषष्टिनदीनां विवरणं प्रस्तुतम् । विविधपुराणेषु तासां कानि नामानि आधुनिकविद्वद्भिश्च तासां कुत्र अवस्थितिः प्रदिष्टा इत्यादिविषयाः साङ्गोपाङ्गं विवेचिता अत्र विदुषा लेखकेन ।]

All the Purāṇas contain important geographical data in their Bhuvanakośa chapters. A critical and comparative study of all such data is bound to throw an important light on the distribution of people, various holy places, rivers, mountains, lakes etc. A study of the valuable geographical and ethnic data in the Vāmana Purāṇa is therefore necessary. In this article I have given the alphabetical list of the rivers as mentioned in the Vāmana Purāṇa and with the help of the valuable works of learned indologists, I have tried to identify them wherever possible to facilitate the future research workers with the ready references.

(1) Amlu nadī (Vām. 34. 7 ;→Cr. Edn. स. मा. 13. 7c वासुनदी). According to the Vāmana Purāṇa, this river is one of the holy rivers of Kurukṣetra. She is mentioned along with the other six rivers. She flows with a melodious sound. All these seven rivers are never dirty even in the rainy season.

(2) Anaḍvalā (Vām 79. 51,→Cr. edn. 53. 51 नड्वला). This river flows near Śakalpur, the capital of Madras.[1] It was

* The writer has given here the names of the rivers and the references of the Vām. P. from the Veṅkaṭeśvara edition, the corresponding name of the river and the references of the Vām. P., therefore, are added here after the references of the Veṅk. edn. within brackets from the critical Edition also ; where the name of a river does not differ from that only the reference of the Cr. Edn. is given. The symbol→=for . (Ed.)

1. Dr. B. C. Law, Journal of Indian History, vol. XXXVIII, Part III Dec. 1960. PP. 533-546.

situated between Jhelum and Rāvī according to Cunningham[2]. It may be a small tributary going the river Irāvatī (modern Rāvī). The Vāmana Purāṇa states its importance by saying that the alms given on the bank of this river leads to immortality.

(3) Āpagā. (Vām. 36. 1 ; Cr. Edn. स. मा. 15. 1). According to the Vāmana, it is five miles (one kośa) away from the holy Mānuṣa Tīrtha. The references of this Purāṇa leads us to believe that it must be in the north, while Āraṇyakparva[3] refers to Āpagā flowing to the east of Mānuṣa Tīrtha. From the references to the region of Āpagā in the Brahmāṇḍa Purāṇa, it is identified with Afganistan. Cunningham identified it[5] with modern Oghavatī. He opines that it is a branch of Chitranga which separates from the main stream to the west of Lādawā and flows past Palwola to Pabnāva where it is lost in the lands. Its mention in the Ṛgveda[1] proves that it is one of the ancient rivers of the Vedic period.

(4) Asī (Vām. 3. 28 ; cr. edn. same) According to the Vāmana Purāṇa this river is in the Yogaśāyī Kṣetra near Prayāga. It has come out from the left foot of Lord Hari. It flows with melodious voice. It wipes out the sins even like Brahmahatyā to the persons taking bath in it. It is a mere brook.[7] The river Varaṇā flows just near it and the city of Vārāṇasī is between the rivers Varaṇā and Asī.[8]

(5) Banjulā. (Vām. 13. 32 ; cr. edn. same). This is the river of mountain Śuktimān, one of the kula parvatas. The Brahmāṇḍa Purāṇa mentions it as a river of Ṛkṣa mountain[9] as well as that of the Mahendra hills.[10]

(6) Bāhudā (Vām. 13. 22 , cr. edn. 13.21). According to the Vāmana Purāṇa, it is the river of the Himalayas. Other Purāṇas

2. Cunningham. Ancient Geography. P. 185, Vāyu Purāṇa 45. 127. 47. 44, Matsya Purāṇa 114. 7 ; 15.18, Bhāgavata Purāṇa XII. 1.22.
3. Mahābhārata. Āraṇyakaparva 81. 55-7.
4. N. Dey. Cunningham's Geography of Ancient India, P. 10.
5. Agrawal, R. C., Kurukshetra in Later Sanskrit Literature, IHQ. XXXI No. 1. March 1955, PP. 1-31.
6. Ṛgveda, III. 23. 4.
7. Law, B. C., Tribes in Ancient India. P. 102.
8. Vedic Index Vol. 1, P. 154.
9. The Brahmāṇḍa Purāṇa, II. 16. 31,
10. Ibid. II, 16. 37,

viz. the Mārkaṇḍeya, the Brahmāṇḍa, the Vāyu, the Matsya and the Śiva also connect it with the Himalayas.[11] All the Purāṇas except Śiva describe a story telling that originally she was Gaurī' the wife of Yuvanāśva, and was turned into the river Bāhudā by the curse. The Śiva Purāṇa gives the name Prasenjit as her husband. B. C. Law thinks that this river is modern Rāmgangā[12] meeting the Ganges on the left near Kannuaja. Pargiter supports this view of B. C. Law but N. Dey rejects this identification saying that it is river Dhalabha, a feeder of the river Rāpti in Oudh.[13] According to the Epics, the Mahābhārata and the Rāmāyaṇa, the river of the name is also flowing in the Deccan also.[14]

(7) Bhīmarathī (Vām. 13. 30 ; cr. edn. same). According to the Vāmana Purāṇa, it is a river of the Sahya mountain. The Vāyu also supports this view. B. C. Law identified with modern Bhīmā rīver, the tributary of the Kṛṣṇā,[15]

(8) Cakriṇī (Vām. 13. 27 ;→cr. edn. 13. 27 मञ्जिष्ठा). According to the Vāmana Purāṇa, this is the river of Jambudvīpa coming out of the Ṛkṣa mountain It cannot be identified with any modern river.

(9) Candrikā (Vām. 13 21 ; Cr. edn. 13.20). According to the Vāmana Purāṇa, this is the river of Jambudvīpa, coming out of the Himalayas.

(10) Carmaṇvatī (Vām. 13.24 : cr. edn. same). According to the Vāmana Purāṇa this is the river of Jambudvīpa, coming out of the Pāriyātra mountain. The Vāyu Purāṇa supports this view of the Vāmana. It rises from the Aravalli range, northwest of Indore and flows north east through eastern Rājputānā into Yamunā. It is modern chambal.[16] It is a big river of Bhāratavarṣa.[17]

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11. The Mārkaṇḍeya, chap. 57 ; The Brahmāṇḍa III. 63. 67. The Vāyu 45. 96 ; 88. 66 ; The Matsya. 22. 55 ; 116. 22.
12. Law, B. C., Rivers of Ancient India, P. 70.
13. N. Dey. Ibid. P. 16.
14. The Mahābhārata, Bhīsma Parva, Anuśāsana Parva and the Rāmāyaṇa, Kishkindhā Kāṇḍa, 41. 13.
15. Law, B. C., Ibid. P. 49.
16. Law, B. C., Ibid, P. 338
17. The Bhāgavata Purāṇa V. 19. 18, The Brahmāṇḍa Purāṇa II. 16.28 The Matsya Purāṇa, 22.30 ; 163.62 ; The Vāyu Purāṇa 45.98 ; 108. 81. also see the Purāṇa Index, p. 592

(11) Citrā. (Vām. 13.25 ; cr. edn. 15.26). According to the Vāmana Purāṇa, this is the river of the Pāriyātra mountain. It cannot be identified with the modern river of India.

(12) Citrakūṭā. (Vām. 13.26 ; cr, edn. 13.25). According to the Vāmana Purāṇa, this is the river of the Ṛkṣa mountain. The Brahmāṇḍa Purāṇa also mentions the same.[18] It is probably the stream which flows round the south and east of the modern Citrakūṭa mountain.[19]

(13) Daśārṇā. (Vām. 13.26 ; cr. edn. 13.25). According to the Vāmana Purāṇa, it is a river of the Ṛkṣa mountain. The Brahmāṇḍa Purāṇa supports this. B. C Law thinks that this is the river Dosaron mentioned by Ptolemy. It is identified with the river Brāhmaṇī that flows through modern Cuttack and empties itself in the Bay of Bengal.[20] While Shri Ray Chaudhuri identifies it with the modern Dhasan river near Saugor in the Madhya Pradesh [21]

(14) Devikā (Vām. 78.38 ; cr. edn. 52.38.). According to the Vāmana Purāṇa, this is the river of the Ṛkṣa mountain. It is one of the wellknown Purāṇic rivers.[22] As the Vāmana Purāṇa mentions, a famous ancient Tīrtha is situated on its bank. Here Dhundhu performed the sacrifice and Viṣṇu took Vāmana form. The Vāmana himself Stays in this river in the form of Bhūdhara.[23] B. C. Law identifies this river with the modern river Reeg.[24] Pargiter identifies it with river Deeg, a tributary of the river Rāvī.[25] It has also been identified with Devikā in U. P. which is another name for the southern course of Sarayū.[26]

(15) Dhātakirasā. (Vām. 13.21 ; cr. edn. 13.21 धातुकीरसा). According to the Vāmana, it is the river of the Himalayas. It cannot be identified with any modern river.

18. The Brahmāṇḍa Purāṇa, II. 27.30
19. Law, B. C., Rivers of India, P. 48, The Geographical Essays, p. 110.
20. Law, B. C, Ibid. p. 376
21. Ray Chaudhari, Studies in Indian Antiquities, p. 124.
22. The Brahmāṇḍa Purāṇa, II. 16.25 ; The Matsya, 22.20 ; The Vāyu. 45.96 ; 109.17; 112.30. See also Purāṇa Index, p. II, 134.
23. The Vāmana Puraṇa 13.26 ; 78.38 ; 84.7 ; 89.7 ; 90.30.
24. Law, B.C., Historical Geography of ancient India, p. 74.
25. Pargiter. F.E., The Mārkaṇḍeya Purāṇa, p. 292
26. See, Agra guide and Gazetter, 1841. II pp. 120, 252

(16) Dhūtapāpā (Vām. 13.22 ; cr. edn. 13.21.). According to the Vāmana Purāṇa, it is the holy river of the Himalayas. The Vāyu Purāṇa mentions it as the river of Kuśadvīpa. It is mentioned in other Purāṇas as the river of the Himalayas.[27] The Skanda Purāṇa mentions it as the river of the city of Vārāṇasī.[28] It cannot be identified with any modern river.

(16) Dṛṣadvatī (Vām. 13.22; cr. edn. 13.21). According to the Vāmana Purāṇa, it is one of the rivers of the Himalayas. Kurukṣetra is between this river and the Sarasvatī (22.47). It flows through Kurukṣetra and is said to be Mahāpuṇyā (34.7). The advantages of doing the sacrifices of Agniṣṭoma and Atirātra can be obtained only by taking dip into the waters of this river (36.48). It is mentioned in the Ṛgveda[29]. The Vāyu Purāṇa mentions that the original name of this river was Ratnāvatī, and the city Vāyupura was on its bank.[30] It is identified with modern Chitrānga which runs parallel to the Sarasvatī[31] by B. C. Law, but Cunningham identifies it with the river Rākshi which flows by the south east of Thaṇesvar[32]. Varāhmihira knew about the famous tank of this name at Thaneswar.[33] Elphinston and Col. Todd identify it with the river Ghaggar flowing through Ambala and Sindh, but now lost in the desert sand of Rājputānā[34].

(17) Dughdodā. (Vām. 13.31 : cr. edn. Same). According to the Vāmana Purāṇa, it is the river of the Sahya mountain.

(18) Gaṇḍakī (Vām. 13.22 ; cr. edn. same). According to the Vāmana Purāṇa, it is the holy river of the Himalayas. The same is mentioned by the Brahmāṇḍa,[35] the Bhāgavata[36], and the Padma Purāṇas[37]. It is a great upper tributary of the upper

27. The Matsya. 114.22. The Brahmāṇḍa. 16.26. The Brahma, 27.26.
28. The Skanda Purāṇa, Kāśikākhaṇḍa. Uttar. Ad. 59. vide also Brahmāṇḍa. 16.26, The Matsya, 122.71
29. Ṛgveda, III. 23.4.
30. The Vāyu Purāṇa, 59. 127-8
31. Law, B.C., Geographical Essays, P. 75 & 91.
32. Cunningham, Archeological Survey reports, 14
33. Patil, D. R., Cultural History from the Vāyu Purāṇa, P. 255.
34. J.R.A.S. VI. 181.
35. The Brahmāṇḍa Purāṇa, II. 16.26.
36. The Bhāgavata Purāṇa, X. 79. 11; V. 7. 10.
37. The Padma Purāṇa, ch. 21.

Ganges which has its origin in south Tibet. It passes through Nepal. Its main stream flows into the Ganges between Sonepur in the Saran district and Hajipur in Muzafarpur district, while its lower stream flows into another river bifurcating at Basarah.[38]

(19) Godāvarī (Vām. 13-30 ; cr. edn. same). According to the Vāmana purāṇa, it is a holy river of the Sahya mountain. The Vāyu Purāṇa and the other purāṇas[39] refer to it as one of the largest and longest holy river of Dakṣiṇāpatha flowing from the Sahya mountain. It is modern river Godāvarī having its source in the Brahmagiri, situated on the side of village called Tryambaka, which is twenty miles from Nasik. In its course through Hydrabad and Madras it is joined by many tributaries.[40]

(20) Gomatī (Vām. 13.22 ; cr. edn. 13.21). It is a river near the Sarasvatī, according to the Vāmana Purāṇa. The Vāyu Purāṇa mentions it as a holy Himalayan river. The Mahābhārata[41] mentions that Divodāsa built the city of Benares which lay between the north bank of the Ganges and the south bank of the river Gomatī. The Skanda Purāṇa[42] mentions that the Gomatī is at Kuśasthalī at western sea. It is said as Pūrvagangā. It flows from Cakra Tīrtha and flowing near by Viṣṇu Mandira washes the feet of the Lord. Marīci Prajāpati invited it. She is known as Gomukhī at Ābu[43]. It is mentioned in the Ṛgveda[44]. It may be Gomal, one of the tributaries of the river Indus. It may be identified as the river Gomatī in Oudh district rising in the Himalayas and falling into the Ganges below Benares. Kālidāsa has mentioned it in the Raghuvaṁśa. It is a branch of the river Chambal in Malva on which the city of Ranthambor is situated.[45]

(21) Irāvatī (Vām. 13.21; cr. edn. 13.20). According to the Vāmana Purāṇa, it is a holy river of the Himalayas. The Vāyu

38. Law, B.C., The Rivers of India, pp. 23-24.
39. The Vāyu Purāṇa, 29.12. The Brahmāṇḍa Purāṇa 1. 12-15. The Matsya 22.46 ; The Brahma Purāṇa 77. 9-10 ;
40. Law, B.C., Historical Geography of ancient India, pp. 152-53.
41. The Mahābhārata Anuśāsana Parva, chapt. 30.
42. The Skanda Purāṇa, Prabhāsa khaṇḍa, Dwārakā Mahātmya. 2.3-4.
43. The Skanda Purāṇa. Arbuda Khaṇḍa. Adh. 8.
44. Ṛgveda. X. 75.6.
45. Meghadūta, Purvārdha 47.

Purāṇa supports it. It is sacred to the Pitṛs. It is a river consort of the fire Havyavāha.[46] B.C. Law mentions it as Uttarāpatha river. According to the Kālikā Purāṇa, the river has its origin in the Irā lake. It is modern Rāvī.[47]

(22) Karatoyā. (Vam. 13.26;→cr. edn. 13.26 करमोदा). According to the Vāmana Purāṇa, this is the river flowing from the Ṛkṣa mountain. The Vāyu Purāṇa[48] supports it. It is mentioned in the Mārkaṇḍeya Purāṇa[49] also. This is a branch of the river Brahmputra. It formed the western boundry of Kāmarūpa. It has been identified with Sadānīrā also.[50]

(23) Kauśikī (Vām. 36.59; cr. edn. स. मा. 15.57). It is one of the holy rivers mentioned in the Vāmana Purāṇa. The Vāyu Purāṇa mentions it as the holy river of the Himalayas. It is holy for Śrāddha. The Brahma Purāṇa[51] states that Satyavatī, the mother of Jamadagni, was turned into river Kauśikī and its source is given as in the Himalayas. The Vāyu states the same story with some changes.[52] The Skanda Purāṇa[53] puts it in the Avanti-kṣetra. The Matsya mentions Kauśikī Tīrtha in the Narmadā-kṣetra. The scholars have given different identifications for this river but generally it seems that it may be modern river Kuśī, which flows into the Ganges through the district of Purnea in Bihar.[53a]

(24) Kāverī (Vām. 13.31; cr. edn. 13.30). According to the Vāmana Purāṇa, it is a holy river coming out of the Sahya mountain. The same is supported by the Vāyu Purāṇa. It is holy for Śrāddha. She is the wife of King Jahnu transformed into the river.[54] It is mentioned in many other Purāṇas.[55] It is modern

46. The Vāyu Purāṇa 29.13. See also The Matsya. 22.19; 51.13; 133.23. The Brahma Purāṇa II. 12.15.
47. Law, B. C., The rivers of India, p. 13.
48. The Vāyu Purāṇa. 45.150.
49. The Mārkaṇḍeya Purāṇa, 57. 21-25.
50. Law, B,C., Ibid. p. 36.
51. The Brahma Purāṇa. 7.27.
52. The Vāyu Purāṇa, 91. 88-89; 29.14.
53. The Skanda Purāṇa. Avanti Khaṇḍa. 61.11.
53a. Law, B. C., Ibid. p. 226.
54. The Vāyu Purāṇa 77.28; 91.59.
55. The Kālikā Purāṇa, 24. 130-35; The Bhāgavata Purāṇa, V. 19.8; VII, 13.12; X. 79.14; XI. 5.40. The Padma Purāṇa, Uttarkhaṇḍa.

Kāverī rising from the Western Ghats, and flows south east through Mysore and falls into the bay of Bengal in the district of Tanjore.[56]

(25) Kṛṣṇā (Vām. 13.30; cr. edn. same). According to the Vāmana Purāṇa, it is a holy river rising in the Sahya mountain. It is the river which is the same as Kṛṣṇaveṇā in the Purāṇas.[57] It has its source in the Western Ghats, flowing east through Deccan Plateau and breaking through the Eastern Ghats it falls into the Bay of Bengal. Its course lies through Mahārāṣṭra, Hyderabad and Madras states. The Brahma Purāṇa states that it is a Tīrtha where Kṛṣṇā, Tungabhadrā and Bhīmarathī go in.[58]

(26) Kumudvatī (Vam. 13.29 ; cr. edn. 13.28). According to the Vāmana Purāṇa, it is the river rising from the Vindhya mountain. The Vāyu supports it but in it elsewhere it is described as the river of the Manonuga Varśa of the Krauñca Dvīpa.[59]

(27) Lūpī (Vām. 13.24; cr. edn. same). According to the Vāmana Purāṇa, it is the river coming out of the Pāriyātra. It may be modern Luṇi rising from the Aravalli Hills and fed by six tributaries.

(28) Madhunandinī. (Vām. 81.16-31; cr. edn. 55.16-31). According to the Vāmana Purāṇa this is a river rising from the Himalayas. It is also a region and this river flows there. As the Purāṇa states Lord Viṣṇu and Lord Śiva reside there in the form of Harihara, after killing the demon Jalodbhava.

(29) Mahā (Vām. 13.25; cr. edn. same). According to the Vāmana Purāṇa, this is the river flowing from the Ṛkṣa mountain. Prahlāda, while on Tīrthayātrā took bath in this river. The Bhāgvata and the Brahma Purāṇas describe it as the river of Pāriyātra in the Draviḍa country.[60] It is identified as the modern Mahā of Orrissa It rises from the hills at the south east corner of Berar.[61] It flows past Sihoa and passes through Bastar in the Madhya Pradesh. It reaches the Southern boarder of the district of Bilaspur.

56. For details See Law, B. C., Rivers of India, p. 51.
57. The Bhāgavata Purāṇa V. 19.18; The Mārkaṇḍeya Purāṇa, 57.26-27; The Brahma Purāṇa 27-35. and the river Kriṣṇaveṇī in 19.12.
58. The Brahma Purāṇa 77.5.
59. The Vāyu Purāṇa 49. 61-71.
60. The Bhāgavata Purāṇa V. 8.1; 19.18; IX. 5.40; The Brahma P., II. 16.28.
61. Law, B.C., Ibid. P. 44.

(30) Mahāgaurī (Vām. 13.29 ; cr. edn. Same). According to the Vāmana Purāṇa, this, is the river flowing from the Vindhya mountain. The Vāyu Purāṇa supports this. It is referred to in the Mārkaṇḍeya Purāṇa also.[62] It is a synonym of Brāhmaṇī. It is identified as modern river Brāhmaṇī in Orrissa.[63]

(31) Mahī (Vām. 13.24 ; cr. edn. 13.23). According to the Vāmana Purāṇa, this is the river flowing from Pāriyātra mountain. It is a Tīrtha where Prahlāda went and from there he went to the river Śoṇa. This river is named as Mahatī in the Vāyu Purāṇa,[64] Mahita in the Mahābhārata[65] and the Rohi in the Varāha Purāṇa.[66] It is modern Mahī and flows through Gujarat and it has south westerly course up to Bansware.[67]

(32) Mahodharā. (Vām. 62.54; cr. edn. 38.54 मनोहरा). According to the Vāmana Purāṇa, this is one of the Seven rivers at Pṛthūdaka Tīrtha. It is very holy river which gives the fruits of drinking Soma juice to the persons bathing in it. From its description it seems that it may be the branch or tributary of the Sarasvatī or another name of that river.

(33) Mandākinī (Vām. 13.26 ; cr. edn. 13.25). According to the Vāmana Purāṇa, this river rises from the Ṛkṣa mountain. This is very holy river where the king Vapuṣmān performed the penance to have a son (72.44). The Vāyu Purāṇa supports the view of the Vāmana Purāṇa. This river is identified with the modern Mandākinī which forms a small tributary to the Paisundi in Bundelkhaṇḍa and flows by the mount Citrakūṭa.[68] According to the Bhāgavata Purāṇa[69] and the Vāyu Purāṇa[70] this river is the Ganges. It is a synonym of the Ganges. Modern river western Kālī which rises in the mountains of Kedāra in Garhwal district may be this river.[71]

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62. The Mārkaṇḍeya Purāṇa 57.25
63. Law, B. C., Historical Geography of Ancient India, p. 171.
64. The Vāyu Purāṇa, 45.97
65. The Mahābhārata. Bhīṣma Parva, IX. 238
66. The Varāha Purāṇa, Adhyāya 85.
67. Law, B. C., Ibid. p. 283.
68. N. Dey. Cunningham's Geography of Ancient India
69. The Bhāgavata Purāṇa, V. 19.18
70. The Vāyu Purāṇa 45.99.
71. Law, B. C. Historical Geography of ancient India, p. 126 & 130

(34) Nalinī. (Vām. 13.31 ; cr. edn. Same). According to the Vāmana Purāna, this is the river flowing from the Sahya mountain. The Vāyu Purāṇa states that this is the name of eastern course of the Bhāgīrathī Ganges.

(35) Nandinī (Vām. 13.24 ; cr. edn. 13.23). According to the Vāmana Purāṇa. this river flows from the Pāriyātrā mountain. The Vāyu Purāṇa mentions it as the river of Ketumāla Dvīpa.

(36) Narmadā (Vam. 13.26 ; cr. edn. 13.25). According to the Vāmana Purāṇa it is a very holy river. The demons Caṇḍa and Muṇḍa were hiding themselves in the valley of the river Narmadā. She gave Raṇotkaṭa gaṇa to Kārtikeya. During his Tīrthayātrā Prahlāda went there to take bath and to worship Śrīpati Vāsudeva. According to the Vāyu Purāṇa she is the daughter of the Pitṛs. She was the wife of Purukutsa and the mother of Trasadasyu. She flows to the Dakshiṇāpatha[72]. The glory of this river and its Tīrthas are described in the Bhāgavata, the Matsya, and the Viṣṇu Purāṇas[73]. It is the most important river of central and western India. It rises from the Maikal range near Amarakaṇṭaka and falls into the gulf of Cambay[74]. It is described by Kālidāsa also[75].

(37) Oghavatī (Vām. 22.53 ; cr. स. मा. 1.7). According to the Vāmana Purāṇa this river flows from the mountain Pāriyātra. The area of the lake Pṛthūdaka of Kurukṣetra is up to Oghavatī in the South west. On its northern side one thousand Lingas of Lord Śiva are there. It is a synonym for the river Sarasvatī also. The Matsya Purāṇa mentions it as Aughavatī saying that it is very holy to the Pitṛs.[76]

(38) Parṇāśā (Vam 13.24 ; cr. edn. 13. 23). According to the Vāmana Purāṇa, it rises from the Pāriyātra mountain. Varṇāśa has been identified by Pargiter with the modern Banāsa river of north Gujarat[77]. It is said as the tributary of Carmaṇvatī or Chambal but modern river Banāsa rises from the Aravalli range.

72. The Vāyu Purāṇa 73. 46-50.
73. The Purāṇa Index, Part II, p. 211.
74. Law, B. C., Ibid p. 324.
75. The Raguvaṃśa, V. 42-46
76. The Purāṇa Index, Part II, p. 287.
77. Pargiter, The Markaṇḍeya Purāṇa, preface,

The Matsya Purāṇa mentions it as a river from Ṛsyavān[78]. According to the Brahma Purāṇa[79], this river was transformed into a girl and she married Deva-Vṛddha. A local Purāṇa viz. the Vālakhilya Purāṇa has been composed to describe its glory.

(39) Pāvanī (Vām. 13.24: cr. edn. 13.23). According to the Vāmana Purāṇa, this flows from the Pāriyātra mountain. The Vāyu Purāṇa mentions it as the eastern course of the river Bhāgīrathī. It is not identified with any modern river.

(40) Piṣācikā (Vām 13.26; cr. edn. same). According to the Vāmana Purāṇa, this flows from the Ṛkṣa mountain. The Vāyu Purāṇa, and the Brahma Purāṇa mention it as the river of the Bhāratavarṣa from Ṛkṣa hill.[80]

(41) Prācī Sarasvatī (Vām. 50.4; cr. edn. 24.3). According to the Vāmana Purāṇa, this is very holy river which wipes out the horrible sins like Brahmahatyā etc. of Brahmā, Nara and Nārāyaṇa Śiva, Indra. The flow of the Sarasvatī which flows eastward at Durgā Tīrtha is Prācī Sarasvatī. The gods are advised to go to this river to be pious. It cannot be identified exactly but the river Sarasvatī after disappearing at Vinaśana Tīrtha started to flow from the Aravalli hills. During its course, it came to Śrīsthala and started to flow eastward and that is Prācī Sarasvatī of Gujarat. The Local Purāṇas, Śrīsthala Māhātmya, and the Sarasvatī Purāṇa, are composed to glorifly this river and its Tīrthas[81].

(42) Sarayū (Vām. 13.23 cr. edn. 13.23). According to the Vāmana Purāṇa, it flows from the Himalayas. During his Tīrthayātrā Prahlāda stayed on the bank of this river. Vāmana is in the form of Uttama Manu there. The Vāyu Purāṇa supports the views of the Vāmana and states that Agni loved her. It is mentioned in the Vālmikī Rāmāyaṇa, Pāṇini's Aṣṭādhyāyī, the Kālikā Purāṇa and the Raghuvaṃśa of Kālidāsa[82]. It is modern Saraju.

(43) Sarasvatī (Vām. 2. 43 etc.; cr. edn. 2. 42 etc.). According to the Vāmana Purāṇa, this is the best river. It flows near Thā-

78. The Matsya Purāṇa 114.23.
79. The Brahma Purāṇa III. 71. 7, 12
80. The Purāṇa Index, Part. II, p. 335.
81. See my article "The Sarasvatī Purāṇa" The Purāṇa Bulletin, January, 1968.
82. The Raghuvaṃśa. VIII. 95, IX. 20, XIII. 60-63.

nesar in Kurukṣetra. It rises from the Himalayas. Seeing Śankara, eight Vasus took the form of Sītā Sarasvatī (5.2). Holy Śrīkunja Trītha of this river is very famous. Pṛthūdaka Tīrtha is on its northern bank. Kārtikeya was taken to Kurukṣetra to take bath in this river before he was appointed as chief of the army of the Gods. It is the name of the one of the rivers at Sārasvata Tīrtha. Seven Maruts were born from the seaman of Sage Manki which fell in the Saptasārasvata Tīrtha. The Vāyu Purāṇa States that Agni loved her. According to the Ṛgveda it is between Yamunā and Sutlej.[83] It was known in the Vedas as mighty river. It rises in the hills of Sirmur in the Himalayan range called Śivālika and emerges into the plains of Ād-Badarī in Ambālā District.[84] Majority of the indologists opine it as the same as Sarasvtī which flows west of Thāneswar and is joined in Patiala territory by a more westerly stream Ghaggar and passing Sirasā is lost in the desert of Bhatner. It is mentioned in the Vāyu Purāṇa[85] and the Meghadūta[86] also.[87]

(44) Śatadrū (Vām. 13. 21 ; cr. edn. 13. 20). According to the Vāmana Purāṇa, it flows from the Himalayas. Once demon Mura came there when the king Raghu of the solar race was performing a sacrifice. The Vāyu Purāṇa supports this and States that Agni loved her. It is modern Sutlaj. Its basin lies mainly north of the Himalayas. The source of this river is traceable in the Mānasa lake.

(45) Śatadravī (Vām. 89. 4;→(cr. edn. 62. 4 शतद्रुका) According to the Vāmana purāṇa it is the river flowing in the Karukṣetra. It cannot be identified with any modern river.

(46) Śoṇa (Vām. 13. 26 ; cr. edn. same) According to the Vāmana Purāṇa, this flows from the Ṛkṣa mountain. Prahlāda worshipped Ṛkdharmā God there. The Vāyu Purāṇa supports this. It is modern Śoṇa. It is the greatest lower tributary of the Ganges and rises in the district of Jabalpura. It joins the Ganges near Patna.

83. The Ṛgveda. X. 75.5.
84. Law, B. C., Ibid. P. 121.
85. The Vāyu Purāṇa 29. 12-14.
86. The Meghadūta, Purva Megha, 5d.
87. For details see the Article, The Goddess river Sarasvatī by Srī A. S. Gupta; Purāṇa bulletin.

(47) Tamasā (Vām. 13. 26 ; cr. edn. same) According to the Vāmana Purāṇa, this river flows from the Ṛkṣa mountain. It gave Gaṇa Adrikampaka to Kārtikeya. This is supported by the Vāyu Purāṇa. This river flows through Kośala and there was a hermitage of sage Vālmikī. It is modern Tamasā or Tons which joins the Ganges about 18 miles south east of Allahabad.[88]

(48) Tāpī (Vām. 13. 28). According to the Vāmana Purāṇa, this flows from the Vindhya mountain. The Vāyu supports this but the Brahma Purāṇa mentions it flowing from the Ṛkṣa.

(49) Tāmraparṇā (Vām. 13.32; →cr. edn. 13.32 ताम्रपर्णी) According to the Vāmana Purāṇa, this river flows from the mountain Śuktimān. The Vāyu Purāṇa mentions it as flowing from the Malaya mountain. It is also said to be flowing from the Mahendra hills as well as the Himalaya.[89] It is identified with the river chittar in the extreme south.[90]

(50) Toyā (Vam. 13.29; cr. edn. same). According to the Vāmana Purāṇa, this river flows from the Vindhya mountain. This is supported by the Brahma Purāṇa,[91] the Matsya Purāṇa[92] and the Vāyu Purāṇa..[93]

(51) Utpalāvatī (Vām. 13.32; cr. edn. same). According to the Vāmana Purāṇa, this river flows from the Śuktimān mountain. But according to the Brahma Purāṇa, the Matsya Purāṇa and the Vāyu Purāṇa, it is the river flowing from the Malaya hills.[94]

(52) Vaitaraṇī (Vām. 13. 29; cr. edn. 13.28). According to the Vāmana Purāṇa this river is the eighteenth Naraka or hell but it is the best hell. It flows from the Vindhya mountain and flows near Triviṣṭapa Tīrtha. The Vāyu Purāṇa[95] describes it as flowing from the Vindhya and it is holy for the Śrāddhas. The Brahma Purāṇa mentions the river Vaitaranī as flowing through Vajramaṇḍala which is consisted of three kṣetras viz. Śrī Kṣetra,

88. Law, B. C., Ibid P. 131.
89. Purāṇika Kathākośa. p. 208.
90. Pargiter, Introduction to the Mārkaṇḍeya Purāṇa, p. 367.
91. The Brahma Purāṇa, II. 16.33.
92. The Matsya Purāṇa, 114.28.
93. The Vāyu Purāṇa 45.103; 49.92.
94. The Brahma, II. 16.36; The Matsya, 114.30; The Vāyu. 45.105 Vide also Purāṇa Index, p. 221.
95. The Vāyu Purāṇa 77.95.

Arka Kṣetra and Virajā Kṣetra. The Buddhist tradition states it as the river of Yama.[96] It rises in the hills in the southern part of the district of Singhbhum and flows through the district of Cuttack and joins with river Brāhmaṇī.[97]

(53) Vasu (Vām. 13.27 ; cr. edn. same). According to the Vāmana Purāṇa, it flows from the Ṛkṣa mountain. The Vāyu Purāṇa mentions it as Vasumatī and states it as the river of Bhadrāśva Dvīpa.

(54) Vāhyā (Vām. 13.31; cr. edn. 13.30). According to the Vāmana Purāṇa, this river flows from the Sahya mountain. The Vāyu Purāṇa mentions it as Vāhā and states it as the river of Ketumāla Dvīpa. It is mentioned in the Matsya Purāṇa also.[98]

(55) Vedasmṛti (Vām. 13.23; cr. edn. same). According to the Vāmana Purāṇa, this river flows from the Pāriyātra. The Vāyu Purāṇa supports this. It is mentioned in the Viṣṇu Purāṇa.[99]

(56) Veṇumatī (Vām. 13.24; cr. edn. same). According to the Vāmana Purāṇa this river flows from the Pāriyātra mountain. It is supported by the Matsya Purāṇa also.[100]

(57) Viśālā (Vām. 62.54 ; cr. edn. 36.54). According to the Vāmana Purāṇa, it is one of the names of river Sarasvatī at Sārasvata Tīrtha. Demon Jalodbhava hid himself there. It is full of fishes. It cannot be identified with any modern river.

(58) Vipāśā (Vam. 13.27: cr. edn. 13.26). According to the Vāmana Purāna this river flows from the Ṛkṣa mountain. It is just near Vindhyācala. Devādhideva Lord Sadāśiva resides there. Lord Vāmana resides there in the form of Dvijapriya. The Vāyu Purāṇa supports this and adds that Agni loved her. Law identifies it with modern Beas[101]. Law adds that on its bank Kulindas were residing. It is mentioned in the Mahābhārata, the Bhāgavata Purāṇa, and the Mārkaṇḍeya Purāṇa.[102]

(59) Viṣṇupadī (Vām. 92.33 : cr. edn. 65.34). The Vāmana Purāṇa mentions that at the time of Vāmana incarnation, at his third step Lord Viṣṇu covered Svar, Mahar, Jana and Tapas Lokas

96. Samyukta Nikāya, I. 21.
97. Law, B. C., Historical Geography of Ancient India, p. 198.
98. The Matsya Purāṇa, 114.35 Vide also Purāṇa Index, p. III., p. 211.
99. The Viṣṇu Purāṇa (wilson's edition) p. 130.
100. The Matsya Purāṇa 22.20 vide also Purāṇa Index, p. III. p. 315.
101. Law, B.C., Rivers of India, p. 134.
102. The Mārkaṇḍeya Purāṇa, 57.18

by the half step. At that time Kuṭilā Gangā was very much terrified and it sprang from the feet of the lord Viṣṇu. The Ṛṣis praised her as Viṣṇupadī. The Vāyu Purāṇa mentions it as the river of Bhadrāśva Dvīpa.

(60) Vitastā (Vām. 13.21 ; Cr. edn. 13.20). According to the Vāmana Purāṇa this river flows from the Himalayas. Prahlāda went there to pray god Kumārila and then to Bhṛgutunga which is between Vitastā and Himalayas. Vāmana is in the form of Kumārila there. The Vāyu Purāṇa supports this and adds that Agni loved her. It is a identified with modern Jhelum.[103]

(61) Yamunā (Vām. 3.7 ; cr. edn. same). The Vāmana Purāṇa mentions that when Śankara burderned with Brahmahatyā went to this river the waters of this river disappeared. This river is personified, she took part in the marriage of Śankara. She gave a Gaṇa Kalakanda to Kārtikeya. Prahlāda went to this river and worshipped Trivikrama and preformed Śraddhas etc. This is one of the rivers mentioned in the Ṛgveda,[104] and in the Purāṇas[105]. It rises on the slopes of Bandarpunchh in Uttar Pradesh. It flows in the upper India basin and meets the Ganges at Allahabad.

103. Paurānika Kathākośa p. 509.
104. Ṛgveda X. 75 ; V. 52. 17 ; VII. 18, 19; Atharva Veda, IV. 9, 10
105. The Vāyu Purāṇa, 29.13. The Skanda Purāṇa etc.

VĀMANA-TRIVIKRAMA IN INDIAN ART

BY

K. L. MANKODI

[वेदेतिहासपुराणादिषूपलब्धस्य वामनचरितस्याङ्कनं मूर्तिष्वपि दृश्यते । अस्मिन् निबन्धे विदुषा लेखकेन पुराणोक्ताया वामन-बलि-कथाया आधारेण विविधमूर्तीनां परिचयपुरस्सरं विवेचनं कृतम् । इमा मूर्त्तयः विष्णोर्वामनरूपं विराड्रूपं च उभयविधं रूपं प्रदर्शयन्ति । वामनमूर्त्तयः प्रायेण देशस्य समस्तप्रान्तेभ्यः प्राप्यन्ते । प्राचीनतमा मूर्त्तयः ख्रिष्टीयवर्षस्य पञ्च-षष्ठ-शताब्दयोः उपलभ्यन्ते-मध्यप्रदेशस्य 'टिगोवा' स्थानस्य वामन-मूर्तिः पञ्चमशताब्दीयाऽस्ति तथा च मैसूरप्रदेशस्य बदामीस्थानस्य वामन-त्रिविक्रममूर्तिः षष्ठशताब्द्यां निर्मिता आसीत् । आसु मूर्त्तिषु वामनः कौपीनधारी मुण्डी, उपवीती, दण्डी, छत्री च प्रदर्शितो वर्तते यथा वामनपुराणे वर्ण्यते । बलिना कृतं वामनकरे जलप्रदानमपि प्रदर्शितमस्ति । मूर्तिषु वामनस्य त्रिविक्रमरूपमपि प्रदर्शितमस्ति यस्मिन् स स्वर्गस्य मापनं कुर्वन् प्रदर्शितोऽस्ति । त्रिविक्रमस्तु चतुर्भुजः प्रदर्शितः । शंखचक्रायुधे अपि अत्र प्रदर्शिते । आसु मूर्तिषु वामनबल्योरतिरिक्तं शुक्रः, बलिपत्नी, ब्रह्मा च प्रदर्शिताः सन्ति । कासुचिन्मूर्तिषु चन्द्रः राहुः इत्यादयो ग्रहा अपि लिखिताः सन्ति । लेखकमहोदयेन मत्स्यपुराणे, विष्णुधर्मोत्तरपुराणे तथा मरीचिकृतवैखानसागमे निर्दिष्टस्य वामनमूर्तिसंबन्धिविवरणस्य तुलनात्मकः परिचयः दत्तः, तदनन्तरं च कासाञ्चिन्मूर्तीणां चित्रपुरस्सरं साङ्गोपाङ्गं परिचयः प्रदत्तः ।]

The Vāmana-Trivikrama incarnation of Vishṇu has inspired some of the most spirited sculptures of Vaishṇavism. Images of Vishṇu with any artistic merit are few, compared to the other principal god of Hinduism, Śiva. However, images of a few incarnations of Vishṇu, including the Vāmana-Trivikrama, are an exception to this.

The basis of the Vāmana myth is found in the earliest Indian literary work, the Ṛgveda itself, which says that Vishṇu—a god

Fig 1.
American Academy of Banaras Neg. 12.97
(By kind permission : Allahabad Museum)
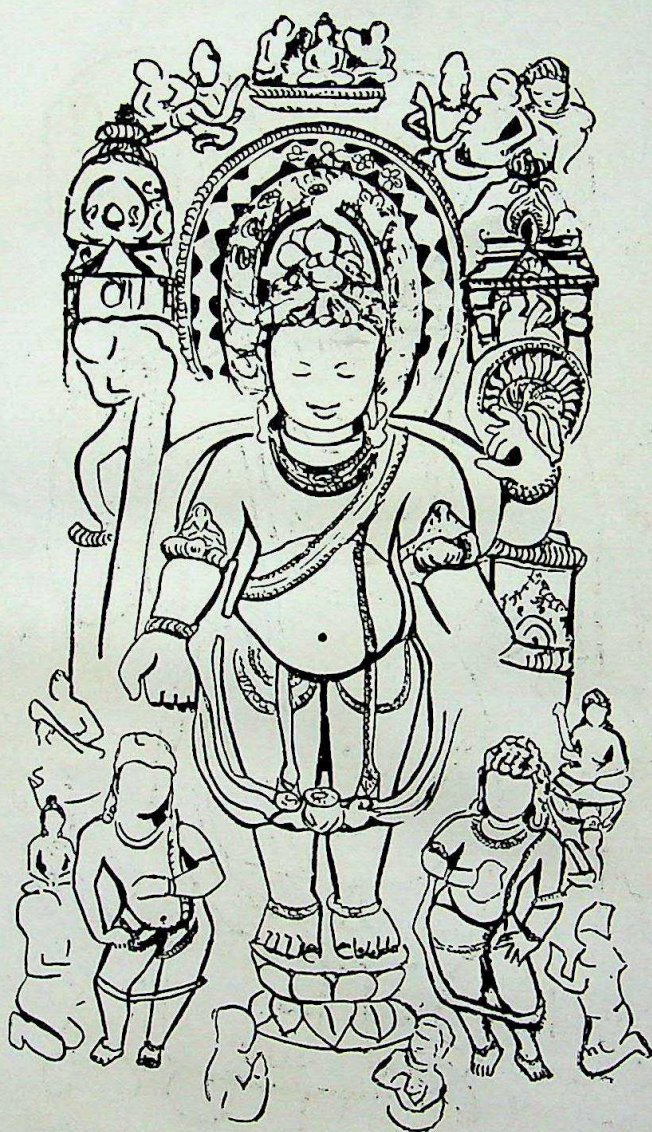
Fig. 2

A A B Neg. 73.48

Fig. 3

AAB Neg. 15.80
(By kind permission : Lucknow Museum)
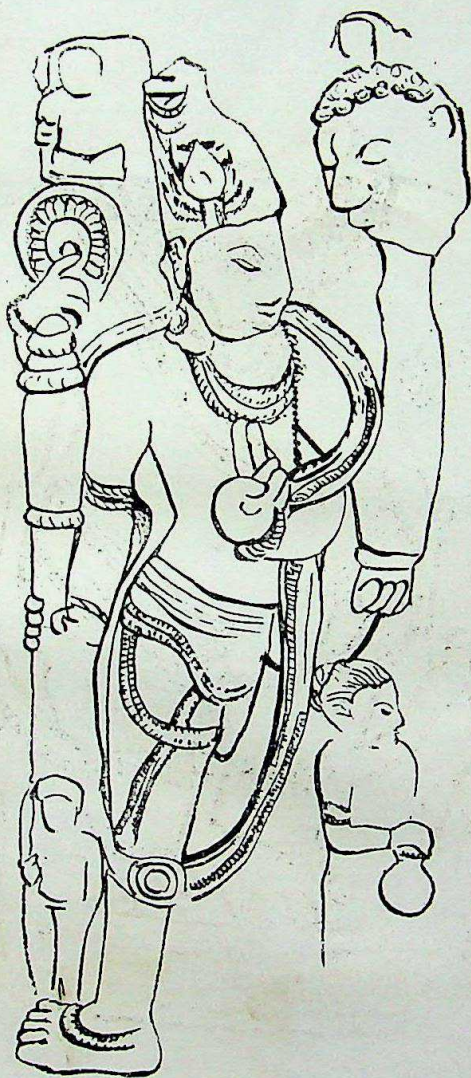
Fig. 4, 5
AAB Neg. 56.18
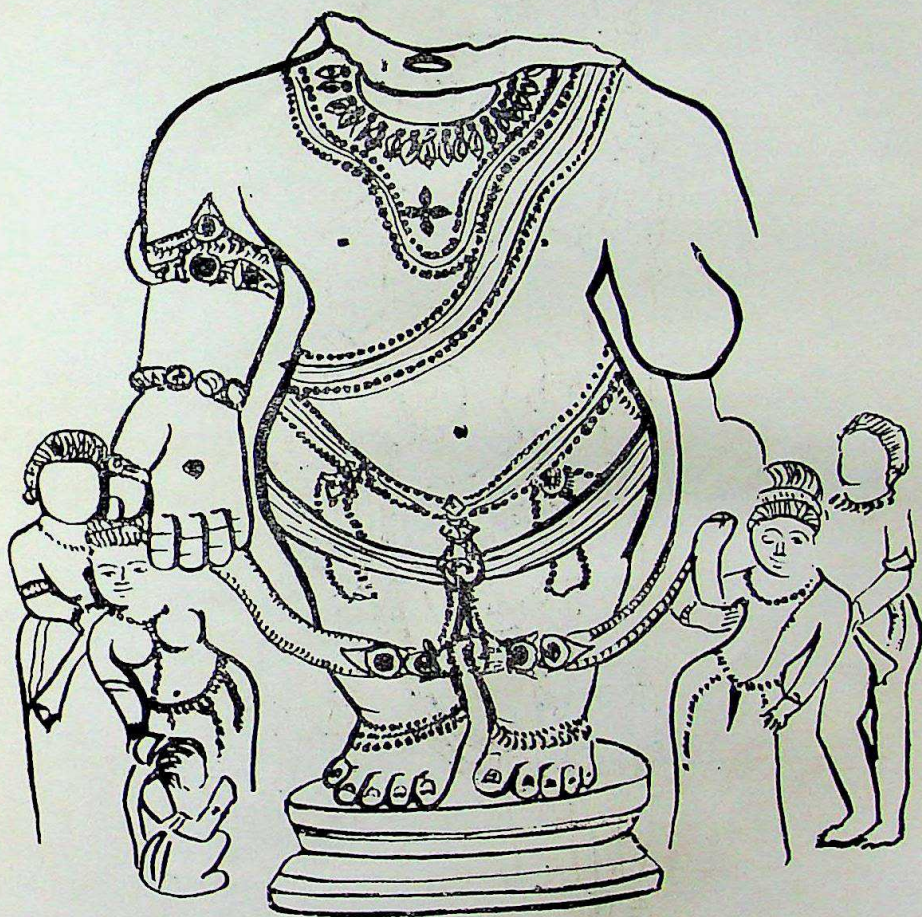
Fig. 6

AAB Neg. 16.43

(By kind permission : Lucknow Museum

Fig. 7, 8

AAB Neg. 59.41
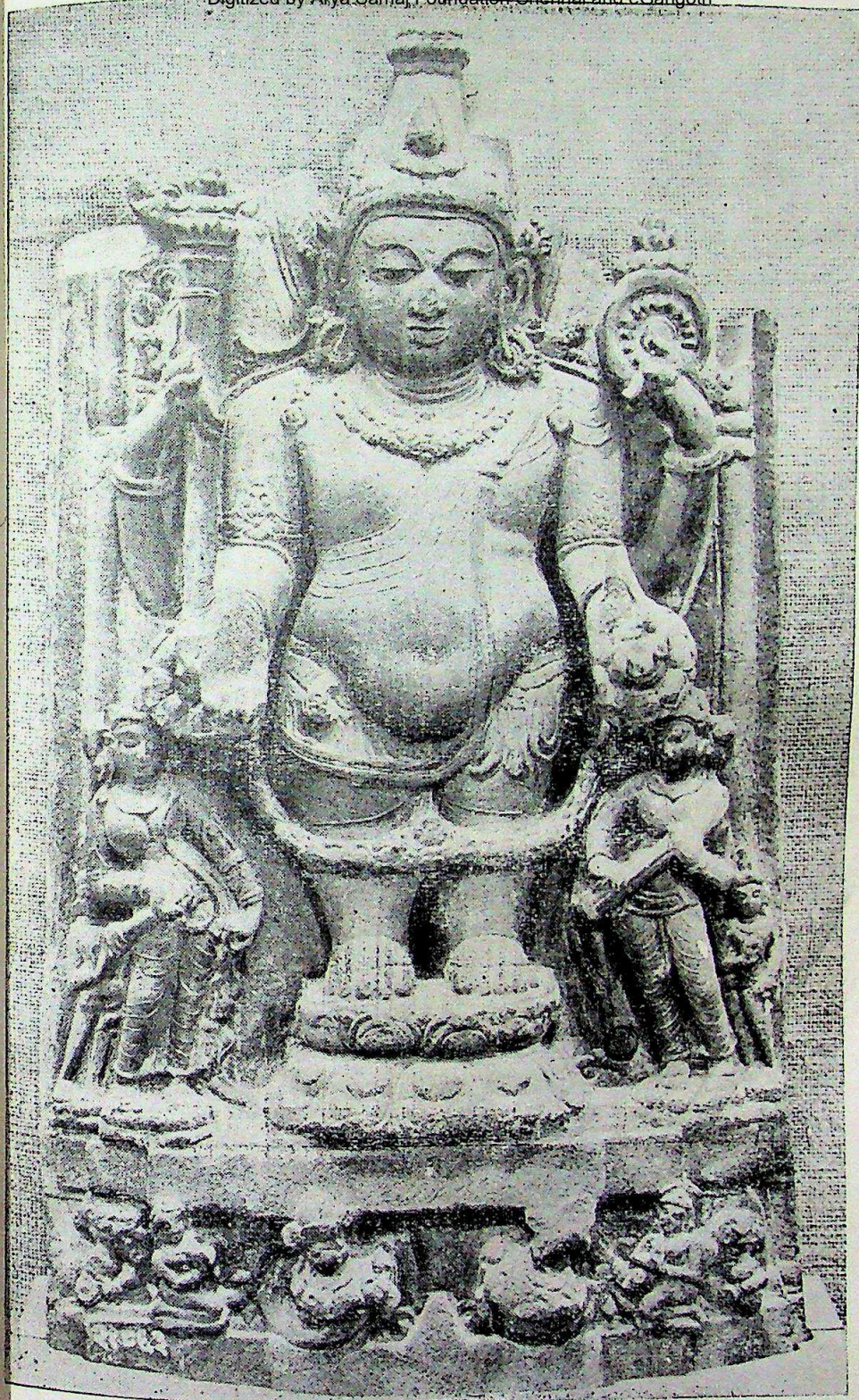
Fig. 9

AAB 4.58

which that Veda associates with light and the sun—took three strides in order to help Indra fight Vṛtra. These strides are interpreted by scholars as the three principal phases of the sun in its daily course (sun-rise, noon, sunset), or the three fires (earthly, atmospheric celestial).[1]

According to the Śatapatha Brāhmaṇa I. 2, 5. 1 ff—where Vishṇu's three strides are linked with the sacrifice—the form of the myth is that the *asuras* promised to give up as much land to the *devas* as Vishṇu the dwarf could cover in three steps. Vishṇu, who is sacrifice itself, covered all levels of existence in his three steps, though only a dwarf. In the *Brahmāṇḍa, Vāyu, Matsya, Vāmana* and *Bhāgavata Purāṇas*, this myth has already become a regular incarnation of Vishṇu effected in the interest of mankind. The form of the story in these *Purāṇas* is that king Bali, son of Virocana, became so powerful that the heaven of Indra was threatened. Vishṇu, in order to annihilate this power, took the form of a dwarf mendicant when Bali was performing a sacrifice, and as his gift asked for land measuring three steps in Bali's kingdom. King Bali granted this, in spite of his priest Śukrācārya, who knew who the dwarf really was ; the dwarf, immensely enlarging his body. measured the whole earth in one step, the heavens in the second, and with third sent Bali into the netherworld.

II

Of the ten standard incarnations, sculptures of Varāha, Nṛsiṁha and Vāmana-Trivikrama make up one group of narrative sculpture on account of the drama in their theme and their violent action. Vāmana-Trivikrama again differs from the other two, from a compositional point of view : whereas in Varāha and Nṛsiṁha sculptures the culminating moment alone of the narrative is represented—in the one, Varāha after rescuing the earth, and in the other, Nṛsiṁha chastising Hiraṇyakaśipu—in the Vāmana-Trivikrama theme both aspects of Vishṇu's incarnation are shown. Like the sculptors of the medallions of the Buddhist stūpas who

1. F. B. J. Kuiper has a few years ago published a study of Vishṇu's three strides: *Indological Studies in Honor of W. Norman Brown*, E. Bender, ed., New Haven, American Oriental Society, 1962. Kuiper offers an analysis of Vishṇu's function in Vedic cosmogony, the cosmogonic significance of the number three, and of Vishṇu's three strides. He also records an elaborate bibliography of other studies of Vishṇu.

7

depicted separate episodes in Jātaka stories side by side within the same composition[2] the Hindu sculptors depicted the two stages in the narrative of this iacarnation within the same frame.

The Vāmana-Trivikrama sculptures, with the body of Trivikrama in unnatural torsions, with his many arms flung in several directions, and with the other participants in the natrative in great agitation, are not cult images. Vishṇu's cult images form a separate class. Such an image, that is, one made for receiving worship in a temple or a household shrine, is not an enactment of a story but is the primary form of the deity ; it does not represent him in any specific "attitude" but in his unmodified aspect. Further, the typical pose of such an image is frontal and is strictly regulated by definite textual injunctions.

The Vāmana-Trivikrama theme has inspired some of the larger compositions in Indian art, because it includes a number of companion figures. This may be seen both in the numerous representations of this theme in sculpture, and in its iconography described at length in Sanskrit texts. Thus the first phase of the episode of the demon king Bali's granting the gift to the dwarf, besides these two are shown Bali's priest Śukrācārya and queen Vindhyāvalī The second phase, the miraculous manifestation of the gigantic form of Vishṇu, is accompanied by more figures. Bali again, a bewildered Śukrācārya, and Garuḍa belabouring him for having obstructed the giving of the gift, Bali's warriors attacking Trivikrama, Brahmā washing his foot, a musician, the sun and moon and some others.

III

Iconographic texts in the Purāṇas[3] give elaborate descriptions of Vāmana-Trivikrama, though on the whole it must be said that these tame accounts of the theologians do not convey the power that actual images do.

Vāmana-Trivikrama are represented in sculpture in different compositions. The more common are those in which the two

2. B. Rowland, *The Art and Architecture of India* ("The Pelican History of Art"), second edition 1956, p. 50.
3. For instance, *Matsya-Purāṇa* (Venkateswara Press edition) 260.36-8; *Vishṇudharmottara-Purāṇa* III (GOS edition), 85. 54-7.

aspects of the god are shown in one frame and those in which this incarnation is shown in a row of all the ten incarnations. This is usually sculptured on the frame of the stela surrounding images of the "primary" form of Vishṇu, or above figures of the Ananta-śayana form of Vishṇu. In these only the Vāmana shape of the god is shown. Less common are those images which show only Vāmana, in the form of a cult image for worship.

Among the earliest preserved sculptures of the dwarf--giant form of Vishṇu is a fragmentary lintel from a *toraṇa* gateway excavated from Pawaya (now Madhya Pradesh) by M. S. Garde in 1924-25. This gateway was perhaps part of a Hindu temple. From the style of the carving in this lintel, as on other stone sculpture fragments and from the brick mouldings of the structure excavated, it has been dated in the early Gupta age by its excavator.[4]

In one compartment of the relief (of which the sizes are not mentioned by Garde) the first part of the myth is shown. Bali pours the sacred water into the dwarf's hand. The Dwarf, whose hair reaches his shoulders, is standing, a water bowl in his left hand and the sacred water poured by Bali in the right. From the indifferent quality of Garde's reproduction and of another[5] it is difficult to see whether the dwarf is in the nude or wears a short loin-cloth, though apparently he is in the nude.

Standing behind Bali are two persons, evidently both nude, both with one arm raised. Their attitude is ambiguous, and suggests either that they are hailing the act of the gift, or that they are dissuading Bali from making it ; if latter, then one of the two men must be Śukrācārya. A horse shown in a corner identifies the scene further as the place of the performance of Bali's sacrifice.

Another early sculpture of Vāmana, now in the Allahabad Museum, comes from the 5th century A. D., in which he is shown by himself, without the Trivikrama (Fig. 1).

Vāmana, with a fleshy body, stands in a hollow niche. He is two-armed carries a *rudrākṣa* ring in his right hand and a water-

4. *ASI AR* 1924.25, pp. 165-6; Pl. XLIII, *c*.
5. S.V. Sohoni, in *The Journal of the Bihar Research Society*, XL, 1954, facing page 321.

bowl in his left. His long hair is arranged in thick strands. He wears a necklace, a strip of cloth (across his breast), deer-skin and a waist-cloth.

An image of Vishṇu used as a cult icon is in the Vidisha Museum (Fig. 2). In this 9th century sculpture, the dwarf god stands in the middle of what may be described as a frame. He has a squat figure and a bulging belly. He is standing on a lotus pedestal, in an upright and straight posture called *samapādasthānaka*. He is four-armed, and carries in his back right and left hands a staff and a wheel ; his front right hand is in the gesture of blessing (*varada*) and the front left carries an indistinct object. Behind his head is a halo. His hair is arranged in curls and is decorated with strings of jewels. The god wears, as ornaments, earrings, a necklace, arm-bands, bracelets, a waist-cord, a long *vaijayantī* garland and anklets.

Vāmana is accompanied by many attendants, among whom are garland-bearing *vidyādharas* at the top of the composition ; on Vāmana's left is a male figure which may be recognised as Śaṅkha-puruṣa.

On the frame of this image are represented other incarnations of Vishṇu, Matsya, Kūrma, Nṛsiṁha, Balarāma and Kalkin. The axe of Paraśurāma can also be recognised, though the figure of that incarnation can no longer be seen.

The sandstone Vāmana sculpture from Manwa, Sitapur District, U. P. has fleshy figure (Fig. 3). He stands within a frame in *samapādasthānaka*, on a lotus pedestal. He is four-armed and carries a staff in his back right hand ; his front right hand is perhaps in the gesture of blessing. In his back left hand he carries a wheel ; the front left hand is broken. He has a halo behid his head. His hair is arranged in curls. He wears earrings, necklaces, a sacred thread, a *vaijayantī* garland, a waist-cloth, arm-bands, bracelets and anklets.

He is accompanied by many attendants, including flying, garland-bearing *vidyādharas* and worshipping men. This image has been dated into the 10th century A.D. This too is a cult image of Vāmana.

In the Pārvatī temple compound at Nachna Kuthara in Madhya Pradesh is a 10th century Vāmana-Trivikrama image (Figs. 4-5).

Vāmana in this is two-armed and is standing. He carries a staff in his right hand and his left hand is near the waist in the *kaṭyavalambita* posture. He wears a sacred thread and a loin-cloth.

The Lucknow Museum possesses a Vāmana image which originally comes from somewhere in Uttar Pradesh (Fig. 6).

Vāmana stands in *samapādasthānaka* on a pedestal. He is apparently two-armed but might have been four-armed. His right hand is in the blessing gesture, the left arm is broken from the elbow. He wears necklaces, a sacred thread, a waist-cord and a waist-cloth, a *vaijayantī* garland, arm-bands, bracelets of *rudrākṣas*, and anklets. He has the *śrīvatsa* mark on his breast, and is accompanied by six attendants.

A Viṣṇu image from Singpur in Madhya Pradesh, of the middle of the 10th century, contains a representation of Vāmana (Fig. 7-8). The god is standing in his place in company of other incarnations. He is in *tribhaṅga*. He is two-armed, the right hand is in the *abhayamudrā* and left carrying a *chatra* He wears a sacred thread, *hāras* and a *kaupīna*.

The last to be described is a sculpture in the Bharat Kala Bhavan, Varanasi (Fig. 9). This is an image of the 10th century. The god is standing against a stele in *samapādasthānaka* on a lotus pedestal. He has a squat figure. The back right and left hands of this four-armed image carry a mace and a wheel; the front right is in the gesture of blessing, and the left carries a conch. There is a *tilaka* mark on the forehead. The god wears *kirīṭa*-crown, ear-rings, necklaces, a sacred thread, a *vaijayantī* garland, armlets, bracelets, a waist-cloth and anklets.

There are a few attendants to accompany this image, among whom Sarasvatī may be recognised by the *vīṇā* in her hands; she is standing on Vāmana's left.

VĀMANA IN LITERATURE AND ART

BY

B. N. SHARMA

[अस्मिन्निबन्धे लेखकमहोदयेन वैदिकसाहित्ये साहित्यग्रन्थेषु पुराणेतिहासयोश्चोपलब्धस्य वामनचरितस्य संक्षिप्तं विवरणं प्रस्तूय विविधसंग्रहालयेषु उपलब्धानां वामनमूर्त्तीनां परिचयो वैशिष्ट्यञ्च प्रदत्तम्। अन्ते च चित्रकलासु उपलब्धानां केषाञ्चिद्वामनचित्राणामपि परिचयः प्रदत्तः। पुराणादिषु वामनपूजाया उल्लेखः केषाञ्चन वामनमन्दिराणां च निर्देशो वर्तते येनानुमीयते यद्वामनपूजा प्राचीनकाले प्रचलिता आसीत्। संप्रति या वामनमूर्त्तय उपलभ्यन्ते तासु काश्चन तु दशावतारमूर्त्तिषु प्राप्यन्ते, काश्चन विष्णुमूर्त्तिषु प्राप्यन्ते। काश्चन मूर्त्तयो द्विबाहुधराः काश्चन च विष्णुमनुहरन्त्यश्चतुर्बाहुधराश्चतुर्षु हस्तेषु च शङ्खचक्रादि-विष्णवायुधाः सन्ति। पुराणेषु मूर्त्तिशास्त्रग्रन्थेषु च यत् वामनस्वरूपं वर्णितमस्ति, तदनुसारं वामनः छत्री, दण्डी, जटी, मेखलाजिनधरः खर्वशरीरश्च वर्णितः। वामनमूर्त्तयः एषां लक्षणानामनुरूपा एव सन्ति, आसु वामनमूर्त्तिषु काश्चन खृष्टीयवर्षस्य प्राचीनकाले निर्मिताः, काश्चन मध्ययुगे विनिर्मिताः काश्चन चार्वाचीनकालेऽपि निर्मिताः सन्ति। एषां सर्वेषां विषयाणामत्र संक्षिप्तं विवरणं प्रदत्तम्। लेखोऽयं चोपयुक्तैर्वामन-चित्रैश्च संयोजितः।]

ध्यातो हरति यः पापं स्वप्ने दृष्टश्च पापिनाम्।
तमुपेन्द्रमहं विष्णुं नमामि प्रणतप्रियम् ॥

Padma Purāṇa, Pātāla Khaṇḍa, 89, 76.

Mention of Vāmana in Early Literature

Vāmana-Trivikrama, the fifth incarnation of Lord Viṣṇu[1], has a clearly Vedic origin and is repeatedly mentioned in the *Ṛg-Veda* as taking the three steps to measure the three worlds :

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्। समूढमस्य पांसुरे ॥

—*RV* 1, 22, 18.

1. See for details our paper "*Vāmana and Viṣṇu*", *Purāṇa*, Varanasi, VIII, 2, pp. 246 f.

and

यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥
यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥

—RV. 1, 154, 2-4.

According to the *Śatapatha Brāhmaṇa*[2] Vāmana is Viṣṇu ;

वामनो ह विष्णुरास ।

—*SB*, 1, 2, 5, 5.

In the *Sāmaveda Saṃhitā*[3] it is stated that Viṣṇu took form of Vāmana and traversed the universe with his three steps.

In the *Rāmāyaṇa* of Vālmīki, Viśvāmitra while telling Rāma about Siddhāśrama relates the story of Vāmana :

इह राम महाबाहो विष्णुर्देवनमस्कृतः ।
वर्षाणि सुबहूनीह तथा युगशतानि च ॥
तपश्चरणयोगार्थमुवास सुमहातपाः ।
एष पूर्वाश्रमो राम वामनस्य महात्मनः ॥
सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः ।
एतस्मिन्नेव काले तु राजा वैरोचनिर्बलिः ॥
निर्जित्य दैवतगणान् सेन्द्रान् सह मरुद्‍गणान् ।
कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतः ॥
यज्ञं चकार सुमहानसुरेन्द्रो महाबलः ।
बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः ।
समागम्य स्वयं चैव विष्णुमूचुरिहाश्रमे ॥
बलिर्वैरोचनिर्विष्णो यजते यज्ञमुत्तमम् ।
असमाप्तव्रते तस्मिन् स्वकार्यमभिपद्यताम् ॥
ये चैनमभिवर्तन्ते याचितार इतस्ततः ।
यच्च यत्र यथावच्च सर्वं तेभ्यः प्रयच्छति ॥

2. See also 5, 2, 5, 4 and 13, 2, 2, 9, etc.
3. 3, 1, 3, 9 and 12, 2, 8, 5, 1, 2 etc.

स त्वं सुरहितार्थाय मायायोगमुपाश्रितः ।
वामनत्वं गतो विष्णो कुरु कल्याणमुत्तमम् ॥

—*Rāmāyaṇa*, 1, 29, 2-9.

He again repeats this story and says that Viṣṇu taking his descent through Aditi assumed the form of the divine dwarf, went to Bali for three steps of land. After he was granted the boon by the king, Vāmana covered the (three) worlds taming Bali by his might, and restored it to Indra. Thus, the Lord, placed all the three worlds once more under the sway of Indra. It was through the devotion to the aforesaid Lord Vāmana alone that the hermitage was occupied by him too :

अथ विष्णुर्महातेजा अदित्यां समजायत ।
वामनं रूपमास्थाय वैरोचनिमुपागमत् ॥
त्रीन् पदानथ भिक्षित्वा प्रतिगृह्य च मेदिनीम् ।
आक्रम्य लोकाँल्लोकार्थी सर्वलोकहिते रतः ॥
महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा ।
त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः ॥
तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः ।
मयापि भक्त्या तस्यैव वामनस्योपभुज्यते ॥

—*Rāmāyaṇa*, 1, 29.19cd-23ab.

In the *Mahābhārata*, Śiva relates in detail to Jayadratha the glorification of Kṛṣṇa in his various *avatāras*. While describing his Vāmana *avatāra*, Śiva says that Aditi (the mother of Indra) before giving birth to this noble child kept him in her womb for one thousand years.

कश्यपस्यात्मजः श्रीमानदित्या गर्भधारितः ।
पूर्णे वर्षसहस्रे तु प्रसूता गर्भमुत्तमम् ॥

—*MB*, *Vana*, 272, 62.

The dwarf was dark like the clouds, held a staff and a water-pot in his hands and bore a *śrīvatsa* mark on the chest :

दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः ।
दण्डी कमण्डलुधरः श्रीवत्सोरसि भूषितः ॥

—*MB*, *Vana*, 272, 63.

He had *Jaṭās* and wore a necklace. Vāmana then went to the place, where king Bali was performing a great sacrifice. The king whole-heartedly welcomed him and offered his services to him. Vāmana blessed Bali and asked for three steps of land only :

जटी यज्ञोपवीती च भगवान् बालरूपधृक् ।
यज्ञवाटं गतः श्रीमान् दानवेन्द्रस्य वै तदा ॥
बृहस्पतिसहायोऽसौ प्रविष्टो बलिनो मखे ।
तं दृष्ट्वा वामनतनुं प्रहृष्टो बलिरब्रवीत् ॥
प्रीतोऽस्मि दर्शने विप्र ब्रूहि त्वं किं ददानि ते ।
एवमुक्तस्तु बलिना वामनः प्रत्युवाच ह ॥
स्वस्तीत्युक्त्वा बलिं देवः स्मयमानोऽभ्यभाषत ।
मेदिनीं दानवपते देहि मे विक्रमत्रयम् ॥

—*MB, Vana.*, 272, 64-67.

Bali willingly granted him the required land. In order to measure the land, the dwarf instantly transformed himself into a divine colossus :

बलिर्ददौ प्रसन्नात्मा विप्रायामिततेजसे ।
ततो दिव्याद्भुततमं रूपं विक्रमतो हरेः ॥
विक्रमैस्त्रिभिरक्षोभ्यो जहाराशु स मेदिनीम् ।
ददौ शक्राय च महीं विष्णुर्देवः सनातनः ॥

—*MB, Vana*, 272, 68-69.

At another place in the same work, Bhīṣma tells to Yudhiṣṭhira in brief that Viṣṇu had measured the three worlds in his dwarf form :

वृत्ते देवासुरे युद्धे दैत्यदानवसंक्षये ॥
विष्णुक्रान्तेषु लोकेषु देवराजे शतक्रतौ ।
इज्यमानेषु देवेषु चातुर्वर्ण्ये व्यवस्थिते ॥
समृद्धमात्रे त्रैलोक्ये प्रीतियुक्ते स्वयम्भुवि ।

—*MB, Śānti*, 227, 7-8.

The above statements are also supported by the *Padma-Purāṇa* :[4]

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4. See also the *Matsya Purāṇa*, Chs. 244-46.

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे ।

—*PP.*, *Uttara Khaṇḍa*, 40, 28 and 47, 43.

and

त्वया लोकास्त्रयः कान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः ॥
त्वयेन्द्रश्च कृतो राजा वलिर्बद्धो महासुरः ।

—*PP*, *Uttara Khaṇḍa* 77, 18.

Besides these, the celebrated poet Kālidāsa also refers to Vāmana in a beautiful verse as having taken the kingdom of Bali :

तमुद्वहन्तं पथिभोजकन्यां रुरोध राजन्यगणः स दृप्तः ।
बलिप्रदिष्टां श्रियमाददानं त्रैविक्रमं पादमिवेन्द्रशत्रुः ॥

—*Raghuvaṁśa*, 7, 35.

Worship of Vāmana

Worship of Vāmana appears to have been in vogue in ancient India. The *Matsya Purāṇa*[5] refers to a temple at Krukṣetra dedicated to Viṣṇu as Vāmana. A magnificent temple built in honour of Vāmana also exists at Khajurāho.[6] In the *garbhagṛha* of this temple is enshrined a 4' 8" image of the god showing also the various incarnations of Viṣṇu and the personified weapons on its either side. The arms of the deity are now lost.

SCULPTURAL

Vāmana in Art.

Vāmana is generally shown either in *daśāvatāra* panels (Plate I) or on the stele of a Viṣṇu image along with other incarnations. A colossal *daśāvatāra* slab found at Kumher shows Vāmana and other incarnations standing in a row. An interesting feature in this panel is that over these figures are also depicted seated *sapta-mātṛkās* and Navagrahas. It relates to the 10th century A. D. and is displayed in the Bharatpur Museum (No. 54). A meticulously executed standing image of Viṣṇu from Lotana shows on its back frame miniature figures of Matsya, Varāha, Vāmana, Rāma and Buddha on his right and Kacchapa, Narasiṁha, Paraśurāma, Balarāma and Kalki on the left. It is

5. *Ibid*.
6. K. Deva, *Ancient India*, New Delhi, No. 15, 1959, p. 57.

datable to 11th century A. D. and is housed in the Rajputana Museum, Ajmer (No. 303). In such images, Vāmana is mostly represented as a fat *Brahmacārin* carrying an umbrella and a staff in his hands. A beautiful description of such an image is given in the *Agni Purāṇa* :

छत्री दण्डी वामनः स्यादथवा स्याच्चतुर्भुजः ।

AP, 49, 5.

Vāmana sometimes is also represented below the upraised leg of Trivikrama asking King Bali for three steps of land. A remarkably executed sculpture of Trivikrama from Kāśīpur depicts in the lower panel king Bali pouring sacred water from a jar on the right hand of Vāmana, who is standing on his left carrying a *Chatra* in his left hand and wearing a *yajñopavīta* and a *kaupīna*. His curly locks of hair are tied up in a knot and he looks like a dwarf *Brahmacārī* : The scene finds a literary description in the *Vāmana Purāṇa* :

स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो देवो बलेरध्वरमभ्यगात् ॥

VP. 9, 39.

The image in some respects tallies with the description given in the *Vaikhānasāgama*[7] :

अथ वामनं पञ्चतालमितिं द्विभुजं छत्रदण्डधरं
कौपीनवाससं शिखापुस्तकमेखलोपवीतकृष्णाजिन-
समायुतं पवित्रपाणिं बालरूपं ब्रह्मवर्चस्विनं कारयेत् ।

The sculpture belongs to the Pratihāra art of the 11th century A. D. and is displayed in the National Museum, New Delhi (No. L. 143)[8].

The earliest independent image of Vāmana assignable to the Kuṣāṇa period, c. 2nd century A. D., is preserved in the State Museum, Lucknow (No. J. 610). The hair of the god is arranged in spiral curls and his lower garment is worn in typical Kuṣāṇa style[9].

7. T. A. G. Rao, *Elements of Hindu Iconography*, Delhi, 1968, I, II, Appendix C. p. 36.
8. R. C. Agrawala *East and West*, Rome, N. S. 17, 3-4, p. 282, fig. 23.
9. N. P. Joshi, *Bulletin of Museums and Archæology in U. P.* Lucknow, Dec. 1968, No. 2, p. 21, pl. V.

Such sculptures of Vāmana of the Gupta period are extremely rare, as the deity is generally shown in the lower panels of the images of Trivikrama described above. A sculpture of Trivikrama of this period housed in the Mathurā Museum (No. I 19) depicts in the lower panel, 'king Bali pouring water from a jar symbolising his gift of earth measuring three steps to Vāmana[10]. Thereupon, we learn, Vāmana in his *virāṭ* form as Trivikrama bestrided the worlds with his left leg. This *Purāṇic* story is also recorded indirectly in a contemporary epigraph, which relates that Viṣṇu, for the sake of happiness, of (*Indra*) the lord of the gods, seized back from (the demon) Bali the goddess of the wealth and splendour, who is admitted to be worthy of enjoyment, (and) who has been kept away from him for a very long time :

'*Śriyaṁ- abhimata- bhogyāṁ naika- kāl- āpanītāṁ ·tridaśapati- sukh ārtthaṁ yo Baler= ājahāra| Kamala- nilayanāyāḥ śāśvataṁ dhāma Lakṣmy- āḥ sa jayati vijit- ārttir- Viṣnur= atyanta- jiṣṇuḥ||*[11]

A post-Gupta sculpture in the Allahabad Museum (No. 292) depicts the two-armed Vāmana as a *Brahmacārī* wearing a *Kṛṣṇ-ājinopavīta*. An iconographic reference to it is found in the *Viṣṇu-dharmottara Purāṇa* :

कर्तव्यो वामनो देवः सङ्क्षैर्गात्रपर्वभिः ।
पीनगात्रश्च कर्तव्यो दण्डी चाध्ययनोद्यतः ॥
दूर्वाश्यामश्च कर्तव्यः कृष्णाजिनधरस्तथा ।
सजलाम्बुदसंकाशस्तथा कार्यस्त्रिविक्रमः ॥

—*Vdh. P.*, 85, 54-55.

The independent images of Vāmana of the mediaeval period[12] are invariably four-armed and carry the Vaiṣṇavite attributes in their hands :

वामनस्तु शङ्खचक्रगदापद्मलसत्करः ।

Rūpamaṇḍana,

10. V. S. Agrawala, *Journal of the U. P. Historical Society*, Lucknow, XXII, 1949, p. 109.
11. See the Junāgaḍh Inscription of the time of Skandagupta, J. F. Fleet, *Corpus Inscriptionum Indicarum, III*, Calcutta, 1888, pp. 58-9.
12. For a contemporary literary description of Vāmana incarnation, see the *Aparājitapṛcchā* of Bhuvanadeva, Baroda, 1950, 60-61.

The National Museum at New Delhi, has some interesting images of Vāmana in its collection. Among these an excellent sculpture of the deity (fig II) carved in round is made of black stone (No. 62. 476). Unfortunately, the arms and feet of this figure of the pot-bellied deity are lost. Another image of four-armed Vāmana is quite interesting as it holds an umbrella besides a rosary, lotus and a circular object in his hands (No. 58.10/1; Pl. III).[13] A similar image of the mediaeval period is also preserved in the Mathurā Museum[14] (No. 1025). The *Matsya Purāṇa*[15] gives a reference to such an image :

स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो भूप बलेरध्वरमभ्यगात ॥
यत्र यत्र पदं भूयो भूभागे वामनो ददौ ।
ददाति भूमिर्विवरं तत्र तत्रापि पीडिता ॥

MP. 245, 88-89.

Another image of Vāmana from Bihar belongs to the Pāla period of the 10th-11th century A.D. (No. 65 140, Pl. IV). In this sculpture, he wears a crown as also shown in the image of the deity preserved in the Asutosh Museum, Calcutta.[16] He holds a disc in the upper right hand and a lotus in his upper left, an indistinct object in the lower right and a conch in the lower left. The eleventh century sculpture of Vāmana[17] from Rājasthān (No. 63. 663 ; Pl. V) holds a *gadā* and a *cakra* in his upper hands while his lower arms are broken and lost. He is flanked by the incarnations of Viṣṇu and other figures. Another interesting image (No. 66.16 ; Pl VI) of the twelfth century from Central India, holds a *gadā* in the rear right hand and a *śaṅkha* in the front left. His front right hand is in *varada*-pose, while the rear left arm is lost. This finely executed sculpture also depicts all the incarnations of Viṣṇu on its either side.

13. R. C. Agrawala, *op. cit.*, p. 282, fig. 24.
14. *Ibid.*, V. S. Agrawala, *op. cit.*, p. 123.
15. *Ibid.*
16. J. N. Banerjea, *The Development of Hindu Iconography*, Calcutta, 1956, pl. XXIII, fig. I.
17. B. N. Sharma, *Roopa-Lekhā*, New Delhi, XXXV, I & 2, p. 33, pl. VI.

A twelfth century sculpture of Vāmana carved in red-sand stone (from Central India) has curls of hair on his head.[18] A dagger is tucked to his waist on the right. The attributes held by the deity are in the same order as referred to in an earlier image (No. 66.16). Near his feet stand *śaṅkha-puruṣa* and *cakra-puruṣa* and the devotee figures. A contemporary black stone image of Vāmana from Sāmbhar is also very much similar to the sculpture just described above. But in this sculpture, Vāmana carries a mace in his upper left hand and bears a *śrīvatsa* mark[19] on the chest. It is now on display in the Central Museum, Jaipur (No. 11201;[20] Pl. VII).

The Khajurāho Museum[21] also preserves a fine sculpture of Vāmana with curly hair on his head. Though charming in execution, it is yet less elaborate in details as compared to the image enshrined in the Vāmana temple there.[22] The Central Archaeological Museum at Gwalior has two fine sculptures of Vāmana. The one from Naderi shows the dwarf god standing and holding conch and disc in the left and club and lotus in the right hands. Two figures stand on either side of the deity. The other image, which was discovered at Narwar is about 4' high and is a magnificent example of the 12th century A. D. Vāmana stands on a pedestal resting on three devotees, while two other worshippers sit on his either side. He carries a conch, disc, club in his three hands, while his one hand is in *abhaya-pose* The sculpture, as also recorded in the *Brahmavaivarta Purāṇa* depicts the figures of other incarnations of Viṣṇu.[23]

Mention can also be made of a fine sculpture of Vāmana at Arthūṇā in Rājasthan.[24] The deity is shown as a dwarfish

18. J. Leroy Davidson, *Art of the Indian Subcontinent from Los Angles Collections*, Los Angles, 1968, fig. 52.
19. C. Sivaramamurti, *Ancient India*, New Delhi, No. 6, 1950, pp. 44-45, fig. 29.
20. R. C. Agrawala, *Journal of Indian Museum, Bombay*, XIV-XVI, p. 14, pl. 10a.
21. R. Avasthi, *Khajurāho ki Deva Pratimāyen*, Agra, 1967, fig. 34.
22. *Ibid.*, fig. 33.
23. See our paper, *Bhāratīya Mūrti Kalā men Trivikrama, Muni Jina Vijaya Abhinandana Grantha*, Jaipur, pl. I, (Under print); *Tripathagā*, Lucknow, Nov. 1966, pp. 73-74 and plate.
24. R. C. Agrawala, *Journal of Indian Museum*, Bombay, XIV-XVI, p. 15.

Brahmacārī putting on a *laṅgoṭī*. His hair is beautifully plained and tied into a *śikhā* on the head. He holds in the upper hands a lotus and a manuscript and the lower right hand is supporting a *akṣasūtra*. Another equally charming specimen is displayed in the Rajputana Museum, Ajmer[25] (No. 443). Unfortunately, the hands of the deity are damaged, but probably he carried a lotus in the upper right hand and a rosary in the lower right.

One of the finest images of Vāmana from Uttar Pradesh is the one discovered long ago at Sitapur and now preserved in the State Museum, Lucknow (H-127). The image is carved in usual manner and shows flying celestials on either side of his head. It belongs to the early mediaeval period.[26]

We have not seen any image of Vāmana where the deity is represented like an ill-shaped man with hunch back as referred to in the *Śilpa-ratna*:[27]

कृष्णाजिन्युपवीती स्याच्छत्री धृतकमण्डलुः ।
कुण्डली शिखया युक्तः कुब्जाकारो महोदरः ॥

—*Śilpa-ranta.*

The images of this incarnation of Viṣṇu have also been recorded from South India.[28]

Fashioning of the images of Vāmana continued also in the post-mediaeval period. A four-armed standing image of Vāmana attended by two pair of devotees on his either side, is a splendid example of the sculptural art of the early 12th century. The image is now on display in the Bharatpur Museum (No. 77).

The *Purāṇic* story of Bali-Vāmana is also found illustrated in the miniature paintings of this period. Several such paintings of the *Bhāgavata Purāṇa* series depicting this theme are preserved in the museums. Mention can also be made of a very fine painting (c. 18th century A.D.) now on display in the Bharatpur Museum. It illustrates king Bali seated on his throne along with his consort and pouring ceremonial water on the hands of the dwarfish god

25. *Ibid.*
26. J. N. Banerjea, *Journal of the Indian Society of Oriental Art*, XIV, pp. 6-7.
27. T. A. G. Rao, *Op. Cit.*, p. 37.
28. J. Dubreuil, *Iconography of South India*, Paris, 1937, p. 78.

Vāmana standing before them. In this particular painting the deity is wearing a crown and the quaint jewellery of the period. The one-eyed Śukrācārya, the *guru* of Bali, is standing on the left of Vāmana and trying to dissuade the king to do so[29]. In another contemporary Pahāṛī painting[30], Vāmana is represented not as a young *brahmacārī* but as an old *ṛṣi* or a saint. His hair and the long beard are shown white. The body of the dwarfish pot-bellied god is nude excepting that he wears a white *dhotī*, and carries an umbrella in one of his hands.

It appears that in spite of the iconographic variations, the fashioning of the images of Vāmana was a favourite subject among the artists in India and his worship was quite popular in all the ages[31].

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29. S. S. Lal, *Catalogue and Guide to the State Museum, Bharatpur*, Jaipur, 1960-61, pl. XV.
30. Our colleague Śrī V. P. Dwivedi has kindly drawn my attention to this painting and I am grateful to him for the same.
31. Photographs have been obtained through the courtesy of the Director, National Museum, New Delhi, and have been nicely prepared by Srī N. Shah, Photographer. The photograph of Plate VII has been kindly supplied by Dr. Satya Prakash Srivastava, Director, Archaeology & Museums, Govt. of Rajasthan, Jaipur. For photograph of plate VIII I am grateful to Śrī R. B. Narayana, curator, Sanskrit University Museum, Varanasi.

Plate I

Courtesy : National Museum, New Delhi, 68.103

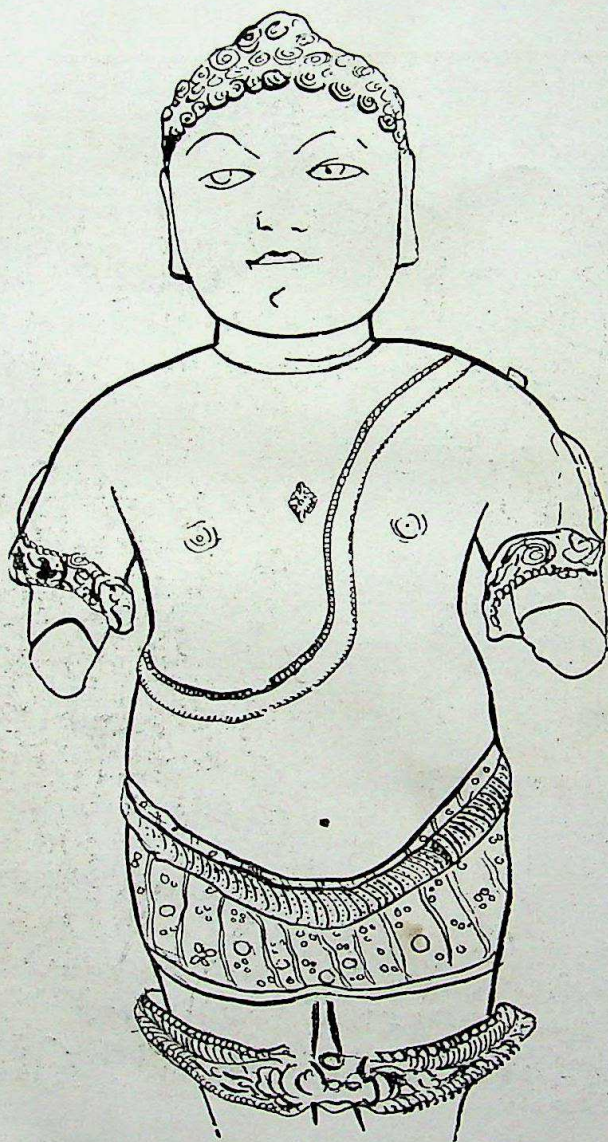
Plate II

Courtesy : National Museum, New Delhi,
62.476

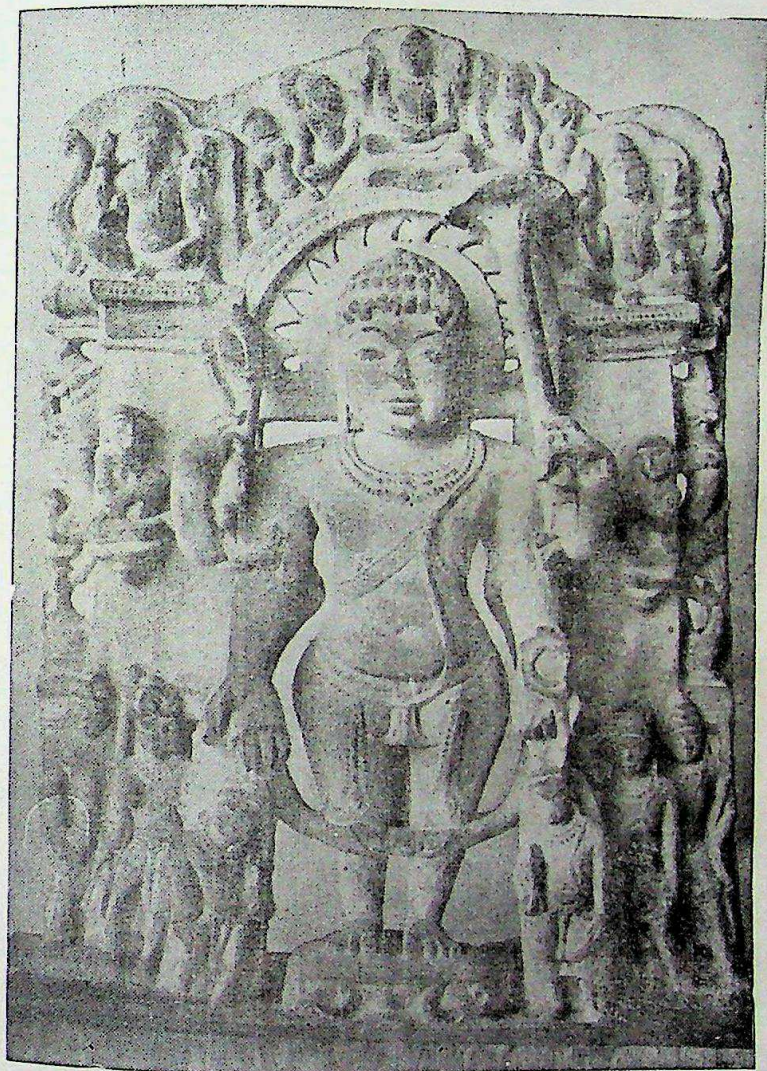
Plate III

Courtesy : National Museum, New Delhi, 58. 10/1

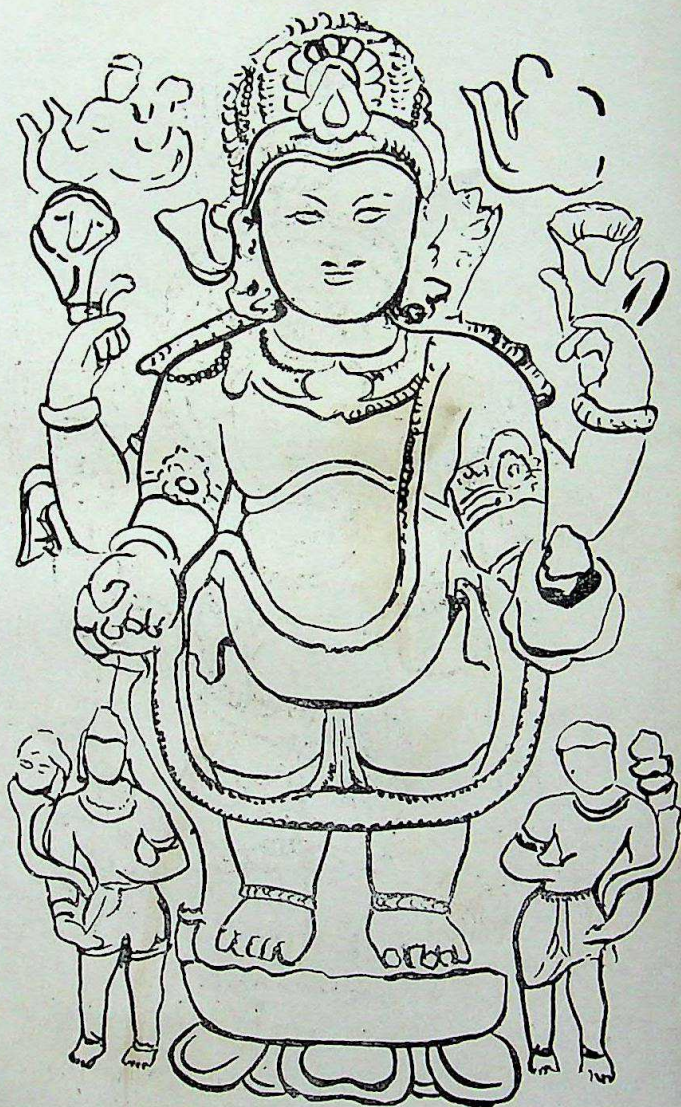
Plate IV

Courtesy ; National Museum, New Delhi 65.140

Plate V

Courtesy : National Museum, New Delhi
63.663

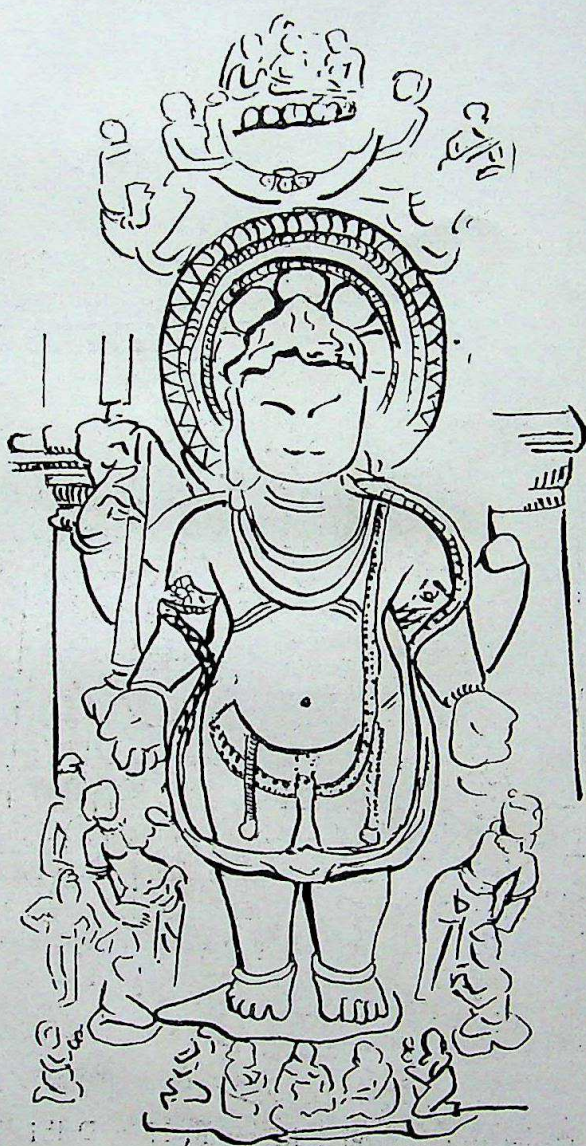
Plate VI

Courtesy : National Museum, New Delhi
66.16

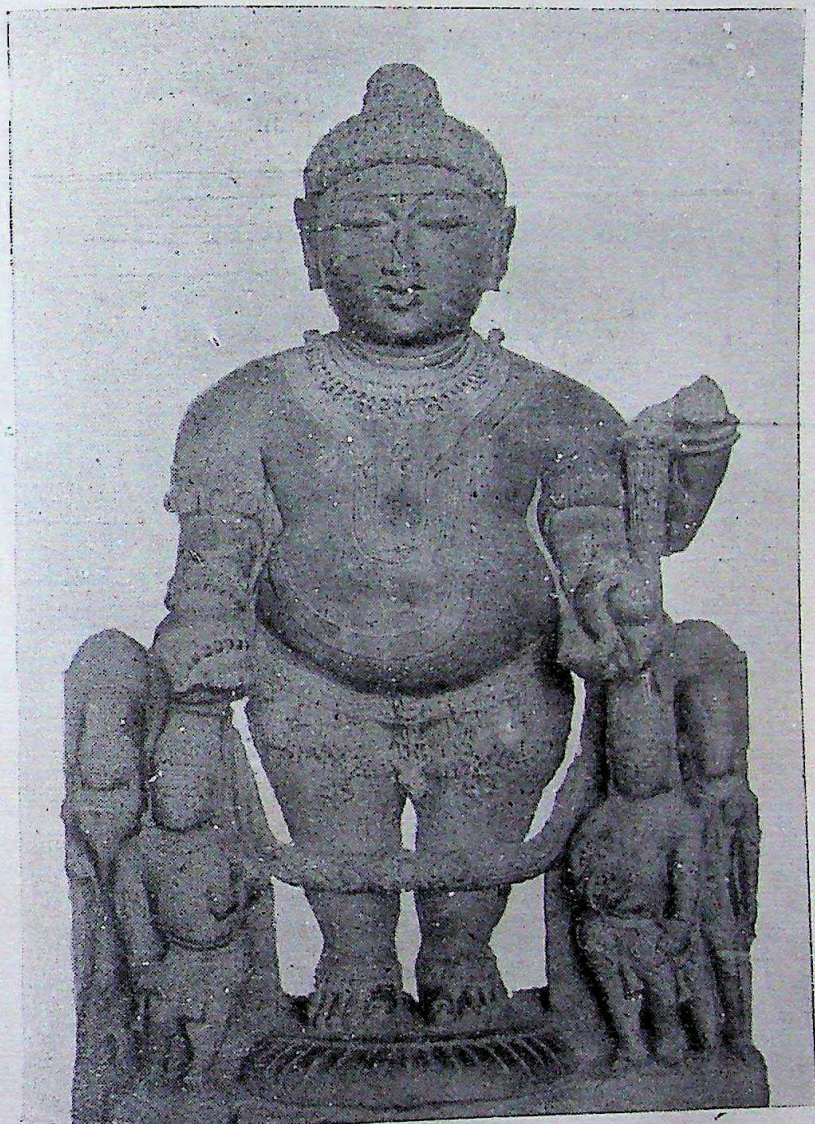
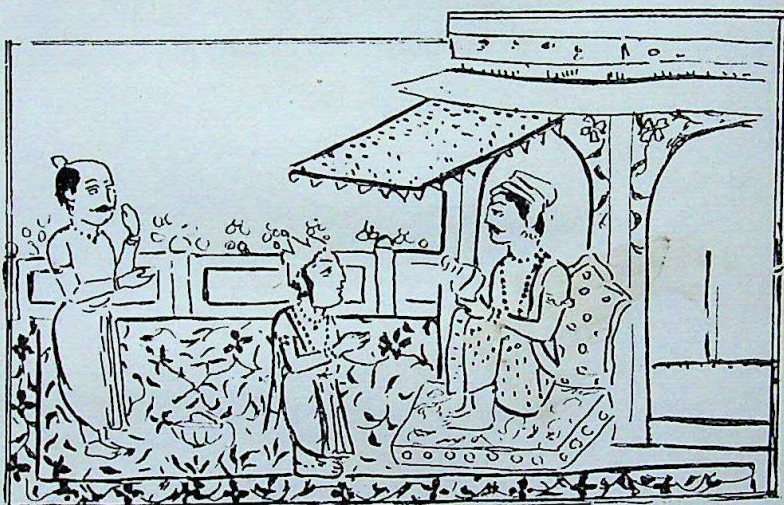
Plate VII

Courtesy : Central Museum, Jaipur, No. 11201

Plate VIII (Miniature Painting)

Vāman asking Bali for three paces of land, Śukrācārya standing in the extreme right in sorrowful mood.
(Courtesy : Sanskrit University Museum, Varanasi, No. 59.52/6)

ELEMENTS OF ASTROLOGY IN THE VĀMANA PURĀṆA

BY

RAMCHANDRA PANDEY

[वामनपुराणे निहितानां ज्योतिषतत्त्वानामाकलनेन स्फुटं प्रतीयते यज्ज्योतिषशास्त्रस्य शाखात्रयेष्वत्र जातकसंहितास्कन्धयोर्विषयाः प्राधान्येन समाविष्टाः। प्रस्तुतनिबन्धे एषां विषयाणां विभाजनं षट्सु वर्गेषु वर्तते। यथा-१. कालपुरुषस्य विवेचनम्-भगवतः शंकरस्याङ्गे राशीनां न्यासः तथा तस्य जातकग्रन्थस्य वर्णनेन सह तुलना च प्रदर्शिता वर्तते। २. राशिवर्णनम्—द्वादशराशीनां स्वरूपं, तेषां नक्षत्राणि, स्वामिनश्च निर्दिष्टाः सन्ति। अनन्तरं तेषां सञ्चरणनिवासस्थानानि विवेचितानि। जातकोक्तवर्णनेनान्तरमपि प्रदर्शितमस्ति। ३. मुहूर्त्तम्—दैनिककृत्ये उपयोगिवस्तूनां प्रयोगे निन्द्यानां प्रशस्तानां च वार-तिथि-नक्षत्राणां वर्णनं विद्यते। ४. शकुनम्—अन्धकेन शंकरस्य युद्धप्रसङ्गे वर्णितानां निमित्तानामाकलनं, तेषां संहितोक्तवर्णनेन साम्यञ्च प्रदर्शितम्। ५. सामुद्रिकम्-वामनपुराणे राज्ञः संवरणस्याङ्गलक्षणानां वर्णनं कृतम्। अत्र तेषां लक्षणानां बृहत्संहितायां निर्दिष्टवर्णनानुसारं फलं प्रदर्श्य वामनपुराणोक्तलक्षणस्य सार्थकता प्रदर्शिता। ६. नक्षत्र-पुरुषवर्णनम्—वामनपुराणे विष्णोरङ्गेषु नक्षत्राणां न्यासः प्रदर्शितः, एष नक्षत्रविन्यासः ज्योतिषशास्त्रे प्राप्तवर्णनेन प्रायः साम्यं भजते। एते सर्वे विषयाः ज्योतिषशास्त्रस्य शाखात्रयेषु संहिताजातकयोर्द्वयोः स्कन्धयोरन्तर्गता वर्तन्ते। एवं सर्वेषां विषयाणां साम्यमवलोक्य वामनपुराणस्था ज्योतिषविषयाः वराहमिहिरेण प्रणीतग्रन्थादुद्धृता इति वक्तुं शक्यते।]

Indian scholars of traditional school hold the Purāṇic literature as being an elaboration of the Vedas. Vāmana Purāṇa being the smallest of the so-called eighteen Mahā Purāṇas consists of almost all the branches of Indian science. As to Jyotiṣa Śāstra, including its branches regarding 1. Siddhānta (Astronomy), 2. Jātaka and 3. Saṁhitā (Astrology), it occupies an important place therein. Now the question arises as to the extent of the astrological elements in this Purāṇa. To explain the view certain references are being discussed as follows :

1. Description of Kālapuruṣa.

2. Description of Rāśis or Zodiacal signs.
3. Muhūrtas i.e. auspicious and forbidden times based on Tithis and Nakṣatras etc.
4. Sakunas (Omens)
5. Śāmudrika i.e. science of reading signs and marks on human body.
6. Description of the Nakṣatra Puruṣa.

1. Description of Kālapuruṣa :

Describing the destruction of Dakṣa's sacrifice by Śiva the Vāmana Purāṇa mentions Kāla Puruṣa.[1] Being afraid of Lord Saṅkara engaged in destroying the sacrifice of Dakṣa, the sacrifice assumed the form of the divine deer and flew up in the sky along with its consort Dakṣiṇā. Aiming his Pāśupata missile at it, the one half of the body of enraged Siva chased it while the other half remained in the sacrificial place. The half of Śaṅkara's body remaining in the sacrificial ground was known as Jaṭādhara, and the other half that flew up in the sky was named as kālarūpī Hara. It pervaded the whole of the sky Thus the entire Zodiacal belt was covered by the limbs of Kālarūpī Śiva. Having referred to the form of Kālarūpī Hara in this way the Vām. P. describes this form in terms of the different Rāśis or signs of the Zodiac representing its different parts. In this context the Purāṇa enumerates, as follows, the Rāśis and their Nakṣatras along with the planets that govern them.

Nakṣatras	Rāśis	Lords of Rāśis	Limbs of Kālarūpi-Hara
1. Aśvinī, Bharaṇī and first quarter of Kṛttikā.	Meṣa (Aries)	Maṅgala (Mars)	Head
2. Three quarters of Kṛttikā, Rohiṇī and two quarters of Mṛgaśīrṣa.	Vṛṣa (Taurus)	Śukra (Venus)	Mouth

1. Vām. P. 5. 28-43.

3.	Remaining two quarters of Mṛgaśīrṣa, the whole of Ārdrā and three quarters of Punarvasu.	Mithuna (Gemini)	Budha (Mercury)	Pair of arms
4.	Remaining one quarter of Punarvasu, Puṣya, and Āśleṣā.	Karka (Cancer)	Candra (Moon)	Sides
5.	Maghā, Pūrvāphālgunī and first quarter of uttarā-phālguni.	Siṁha (Leo)	Sūrya (Sun)	Heart
6.	Remaining three quarters of Uttarāphālgunī, Hasta and two quarters of Citrā.	Kanyā (Virgo)	Budha (Mercury)	Abdomen
7.	Two quarters of Citrā, Svātī, and three quarters of Viśākhā.	Tulā (Libra)	Śukra (Venus)	Navel
8.	Remaining one quarter of Viśākhā, Anurādhā and Jyeṣṭhā.	Vṛścika (Scorpio)	Maṅgala (Mars)	Genera-tive Organ
9.	Mūla, Pūrvāṣāḍhā and one quarter of Uttarā-ṣāḍhā.	Dhanu (Sagitta-rius)	Bṛhaspati (Jupiter)	thighs.
10.	Remaining three quarters of uttarāṣāḍhā, Śravaṇa, and two quarters of Dhaniṣṭhā.	Makara (Caprico-rnus)	Śani (Saturn)	Knees
11.	Two quarters of Dhaniṣṭhā Śatabhiṣa and three quarters of Pūrvābhādrapadā.	Kumbha (Aquarius)	Śani (Saturn)	Shanks
12.	Remaining one quarter of Pūrvābhādrapadā, Uttarā-bhādrapadā and Revatī.	Mīna (Pisces)	Bṛhaspati (Jupiter)	Feet.

Thus Kālarūpī Hara destroyed the sacrifice which had taken the form of a deer. The shattered pieces of the deer's body spread in the sky in the form of stars. For example the constellation Orion is known as Mṛgaśīrṣa, the head of the deer.

Even today we can observe a very bright star named mṛgavyādha or lubdhaka (Sirius) near Mṛgaśīrṣa (the head of the deer). There is a popular legend in this context describing that the hunter (Mṛgavyādha) shot an arrow at the deer. The three central stars in the constellation of Orion are supposed to be an arrow. But the Kālarūpī Hara as described in the Vāmana Purāṇa has no similarity with Kāla Puruṣa of this legend as the former includes entire zodiacal belt while the latter is represented by a single star Sirius.

In the books of Indian Astrology[1] the Zodiacal belt is defined as Kālapuruṣa to determine the good or bad aspects of the life of a person.[2] The different signs of Zodiac are also described as various limbs of Kālapuruṣa. But there is some difference between the description of the Vāmana Purāṇa and these Astrological treatises, in determining the signs in the body of Kāla Puruṣa. To clarify the point a table is being given on page 69.

In the books of western astrology we come across the idea of the signs of Zodiac being placed[3] in the body of human being, but not the concept of a Kālapuruṣa comprising them all.

Signs.	Organs	Signs.	Organs.
Aries	Head	Scorpion	The secret Parts of Anus.
Taurus	Throat and neck.	Sagittarius	Thighs
Gemini	Arms	Capricornus	Knees
Cancer	Breasts	Aquarious	Ankle
Leo	Heart	Pisces	feet
Virgo	Intestine		
Libra	Sexual organs		

(Cosmos Research Institute study No. 2)

1. B. P. H. 4. 5, B. J. 1. 4, L. J. 1. 5, sā. 3. 5-6.
2. E. g. कालनरस्यावयवान् पुरुषाणां चिन्तयेत् प्रसवकाले ।
सदसद्ग्रहसंयोगात् पुष्टान् सोपद्रवांश्चापि ।।
B. J. P. 4.
3. The signs of Zodiac corresponding to different parts of the body.

RĀŚIS REPRESENTING THE VARIOUS LIMBS OF THE KĀLA-PURUṢA

	1 Meṣa	2 Vṛṣa	3 Mithuna	4 Karka	5 Siṁha	6 Kanyā	7 Tulā	8 Vṛścika	9 Dhanu	10 Makara	11 Kumbha	12 Mīna
J. P.	Head	mouth	Chest	Heart	Abdomen	Waist	Bladder	Sexual-organ	Pair of thighs	Knees	Shanks	Feet
L. J.	,,	,,	Arms	,,	,,	,,	,,	,,	,,	,,	,,	,,
B. J.	,,	,,	Chest	,,	Lap	,,	,,	,,	,,	,,	,,	,,
B.P.H.	,,	,,	Arms	,,	,,	,,	,,	,,	,,	,,	,,	,,
Sā.	,,	,,	,,	,,	Abdomen	,,	,,	,,	,,	,,	,,	,,
Vām. P.	,,	,,	,,	Sides	Heart	Abdomen	Navel	,,	,,	,,	,,	,,

2. **Description of Rāśis or Zodiacal signs :**

We find in the Vāmana Purāṇa the description of the Zodiacal signs[1], which is mostly similar to that found in a astrological work. There are miner differences as in the case of Gemini, Virgo, capricornus, Aquarius and Pisces, see the following table :

The Signs.	Forms according to the Vām. P.	Forms according to Indian astrological Books.
Meṣa	Like a ram	The Same as in Vām P.
Vṛṣa	Like a bull	do
Mithuna	A couple holding a vīṇā in their hands	a couple, man holding a club and the woman a Vīṇā.
Karka	Like a crab	The same as in Vām. P.
Siṁha	Like a lion	do
Kanyā	A virgin in a boat with a lamp and grains in hands.	The same as in Vām. P.
Tulā	A man with a balance in hand.	The same as in Vām. P,
Vṛścika	Like a scorpion	do
Dhanu	A man with a mounted bow having a horse's body for the lower portion of his body.	do
Makara	A Crocodile with a deer's face, and has shoulder, eyes and hair of a bull.	A Crocodile with a deer's face.
Kuṁbha	A man with empty pot on his shoulder.	A man with a pot.
Mīna	A pair of fish.	A pair of fish with reversed faces and tails.

1. Vām. P. 5.44-59

The Kanyā (Virgo) is described in the Vāmana Purāṇa[1] as a virgin aboard a boat with grains and lamp in her hand. But in the books of Astrology fire has been shown in the hand of a virgin.[2] In the Sārāvalī there is only the mention of a lamp and not of grains.[3] Similarly in the Vāmana Purāṇa Capricorn has been described as having shoulders, eyes and hair of a bull,[4] in almost all the classical texts of Astrology, it is simply Mṛgāsya, i. e. deer faced [5]

In the Vāmana Purāṇa, along with the description of their external forms, the Signs are alloted to the places of their dwelling and movement. The distinction that we find here lies in the mention of the place of their dwelling while in the texts of Astrology only places of movement are mentioned, Moreover, in different texts of Astrology there is no similarity of the places of movements of the signs. The description of places of movement in the Vāmana Purāṇa is identical with that in the Jātaka Pārijāta. But it differs here and there from what is found in other texts. The following table given on page 72 would clarify the point

1. व्रीहीप्रदीपिककरा नावारूढा च कन्यका ।। Vām. P. 5.53
2. ......ससस्यदहना प्लवगा च कन्या । B. J. 1.5.
3. ......प्रदीपसहिता कन्या च नौ संस्थिता ।। Sā. 3.4
4. मृगास्यो मकरो ब्रह्मन् वृषस्कन्धेक्षणाङ्गजः ।। Vām. P. 5.57
5. ....मकरो मृगास्यः ।। B. J. 1.5

Signs	J. P.	N. K.	B. P. H.	V. P.	
				Places of dwelling	Places of their movements
Meṣa	Mines of metal, jewels and Lands	Mountains	Mountains	Goats, Sheep, Wealth	Grain, Mines of Jewels, Grassy lands, and evergreen banks of lakes.
Vṛṣa	Agricultural field, herd and Forest	Auspicious Lands	Village	Agriculturist	Cow pens.
Mithuna	Gambling house, Places of co-habitation and pleasure	Forest	Village	Places of music, dance and arts	Places of sports, co-habitation and pleasure.
Karka	Banks of lakes and ponds	Waters	Forests	Waters	Agricultural fields, Bank of lakes and lonely tracts of land.
Siṁha	Mountains, caves, forests	Mountains	Forests	A village of hunters Pits and caves	Mountains, Forests, defiles and valley.
Kanyā	Newly grown grass, Places of co-habitation and arts	Auspicious lands	Mountains	Reeds	Place of co-habitation
Tulā	Town, Prosperous cities	Forests	Lands	Cities, Roads and houses	Streets and Markets.
Vṛścika	Stones, Poison and holes	Waters	Lands	Poison, cowdung, warms and stones	Pits and Anthills.
Dhanu	Stables, Elephant-stall and chariot hall	Mountains	Earth	Elephant chariots	Cavaliers and missile experts.
Makara	Waters, Forest	Auspicious lands	Forests and Lands	Oceans	Rivers
Kumbha	Waters, Vessels and Houseland	Forests	Waters	Ale-houses	Gambling house and waters.
Mīna	Waters	Waters	Waters	Sacred spots, Temples and houses of Brāhmaṇas	Pilgrimage and Oceans.

3. **Muhūrtas:**

In the context of sadācāra, (good conduct) the Vāmana Purāṇa has prohibited some acts in certain Tithis[1], such as:—

I. Use of oils and unguents (Abhyaṅga) on Nandā Tithis (1st. 6th. and 11th)

II. Shaving, hair-cutting, nail-cutting etc. on Riktā Tithis (4th, 9th, and 14th)

III. Meat eating on Jayā tithīs (3rd, 8th and 13th).

IV. Co-habitation on Pūrṇā (5th. 10th, and 15th) Tithis. But these acts are enjoined on the Bhadrā (2nd, 7th and 12th) Tithis. In the Muhūrtacintāmaṇi[2], the tithis forbidden for similar acts are stated some-what differently, e.g. 6th for avoiding use of oil, 8th for meat, 14th for shaving and haircutting (Kṣaura)

Amā (New Moon) for co-habitation.

2nd, 10th and 13th for use of unguents, 7th, 9th and Amā (New Moon) for a bath with myrobalan (Āmalā)

Similarly certain Nakṣatras are forbidden in the Vāmana Purāṇa for certain acts[3], such as:

I. Cītrā, Hasta, Śravaṇa for the use of oil and unguents.

II. Viśākhā, Abhijita, for shaving and hair cutting.

III. Mūla, Mṛgaśīrṣa, Pūrvā and Uttarā Bhādra-padā for meat.

IV. Maghā, Kṛittikā, Uttarā Phālgunī, Uttarāṣāḍhā and Uttarā Bhādrapadā for co-habitation.[4]

In the Vāmana Purāṇa a unique auspicious muhūrta is mentioned in the context of the matrimony of Śiva and Pārvatī. Saptarṣis affirmed to Himālaya that the auspicious movement on the third day having the auspious Tithis with the attributes of Jāmitra. When the moon would come into contact with Uttarā

1. Vām. P. 14.48.
2. षष्ट्यष्टमीभूतविधुक्षयेषु नो सेवेत नातैलपलेक्षुरं रतम् ।
   नाभ्यञ्जनं विश्वदशद्विके तिथौ धात्रीफलैः स्नानमाद्रिगोष्वसत् ॥ M.C. 1.7.
3. Vām. P. 14.49.
4. Vām. P. 14.50.

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phālgunī constellation, is called Maitra[1]. Here it is to be noted that Jāmitra has no relation with Tithis but it is directly connected with Lagna. No where in astrological works the movement of moon's coming into contact with Uttarāphālgunī is termed as Maitra. Kālidāsa, the well known Sanskrit poet, has also made mention of marriage Muhūrta in Kumāra Saṁbhava, one of his remarkable works, which has similarity with the above mentioned Muhūrta. According to Kālidāsa the marriage ceremony of Śiva and Pārvatī occurred in maitra Muhūrta when the moon contacted with Uttarāphālgunī[2]. Here with maitra Muhūrta the third muhūrta of the day is meant. Likewise in Mahābhārata too, the same situation has been referred to. This has been mentioned there in the context of a journey of Śrī Kṛṣṇa, when there is Maitra Muhūrta having conjunction in the Revatī Nakṣatra.[3]

But the Nīlakaṇṭha has interpreted it as follows: Arjuna was born in Pūrvāphālguni Nakṣatra and the moment of the journey was governed by Revatī Nakṣatra. Thus the Revatī is the seventeenth star from Pūrvāphālgunī, the birth star of Arjuna. There remains eight when the number seventeen is divided by nine. So in the order of Janma the eighth Tārā is called Maitra. It means that for Arjuna there was maitra Tārā on that day which had become auspicious due to its relation with Revatī. In this way the messenger's journey had become auspicious on account of favourable combination of master's stars. But the Nīlakaṇṭha's interpretation is rather ambiguous and far-fetched. It says that Maitra Muhūrta was co-existent with Revatī Nakṣatra. Considering the instances referred to above it can safely be

1 ततः सप्तर्षयः प्रोचुः शैलराज निशामय ।
जामित्रगुणसंयुक्तां तिथिं पुण्यां सुमङ्गलाम् ।।
उत्तराफाल्गुनीयोगं तृतीयेऽह्नि हिमांशुमान् ।
गमिष्यति च तत्रोक्तो मुहूर्त्तो मैत्रसंज्ञकः ।। Vām. P., 26. 62-63.

2. मैत्रे मुहूर्त्ते शशलाञ्छनेन योगं गतासूत्तरफाल्गुनीषु । K. S. 7. 6.

3. ततो व्यपेततमसि सूर्ये विमलवद्गते ।
मैत्रे मुहूर्त्ते सम्प्राप्ते मृद्वर्चिषि दिवाकरे ।।
कौमुदे मासि रेवत्यां शरदन्ते हिमागमे ।
स्फीतसस्यसुखे काले कल्पः सत्ववतां वरः ।। MBh. U. P. 83. 6-7.

asserted that the description of Vāmana Purāṇa in this connection is defective. There, too, in Maitra Muhūrta the combination of the Moon with Uttarā Phālgunī Nakṣatra would have been meant.

Similar statements exist here and there in astrological works. But in Vāmana Purāṇa some portion of a chapter is reserved for this subject where we get comprehensive idea of injunctions and prohibitions.

4. Śakunas (Omens)

Śakunas are exhaustibly dealt with in the Saṁhitā texts of astrology. In Purāṇas and *Kāvyas* also they are found mentioned. The sight of a certain animal or bird at the start of one's journey may be a good or bad omen. Here we discuss some of the Śakunas occurring in the Vāmana Purāṇa and also in some of the Astrological texts for a comparative study.

In the Vāmana Purāṇa while dealing with Sadācāra we are advised to see and touch certain auspicious things, at the start of our journey. Performance of Homa is held to be auspicious at the outset of a journey. Likewise, the sight and touching of auspicious objects like Dūrvā grass, curd, ghee, pot full of water, a cow with a calf, a bull, gold, clay, cowdung, svastika cross, raw-rice, fried rice (Lājā), honey, a brāhmaṇa, a girl, white flowers, fire, sandal, the rays of the Sun, the Peepal tree.[1]

In astrological works also the seeing and touching of many things are held auspicious. In the two ślokas, similar to those of the Vāmana Purāṇa, the omens are mentioned thus :

"Horse and white objects are auspicious for a traveller going towards east. Dead body and flesh are auspicious on a journey towards south. A virgin and curd are auspicious for a westward journey, The presence of a Brāhmaṇa and gentleman brings forth good while going towards north. Seeing a Brāhmaṇa in the north, while going on a journey becomes a source of obtaining curd, rice and fried rice. Moreover, it ensures getting money and undisturbed return of the caravan afterwards[2]."

1. Vām. P. 14. 35-36.
2. श्रेष्ठे हयसिते प्राच्यां शवमांसे च दक्षिणे ।
   कन्यकादधिनी पश्चादुदग्गो-विप्रसाधवः ॥ Bṛ. S. 85. 45.
   दधितण्डुललाजानां लब्धिरुदक्दर्शनं च विप्रस्य ।
   अर्थावाप्तिरनन्तरमुपगच्छति सार्थवाहश्च ॥ Bṛ. S. 86. 14.

In the Vāmana Purāṇa while referring to the war between Śaṅkara and Andhaka the auspicious effects of seeing some birds and animals are described. Śaṅkara perceived a series of auspicious omens, foretelling his sure victory, at the start of his march against Andhaka. A she-jackal howling going before him on his left side and a group of flesh eater birds and animals desiring to taste flesh and blood joyfully accompanied him[1]."

In astrology it is mentioned that the presence of howling she-jackal on one's left side and going in front predicts the death of the ruler of that quarter[2].

The accompanying of joyful flesh eaters indicates the death of inhabitants belonging to the direction whereto the march is intended. Further it is said that at that time a silent parrot (Hārīta) was flying to the opposite direction[3].

The Jackal and Hārīta (a kind of pigeon) are powerful in the south[4]. But here the silent Hārīta going to the opposite direction indicates the defeat of his enemies, because it was a good omen for Śaṅkara.

Throbbing of limbs forms a part of omens. Divergence of consequences is marked by virtue of the throbbing of different limbs. Here the throbbing of right limbs[5] of Śaṅkara is described at the movement when he was girding loins for struggle. According to astrology the throbbing of right limbs in one's body forecast auspicious result[6]. Accordingly Andhaka was killed and Śaṅkara became victorious.

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1. शिवा स्थिता वामतरेथ भागे प्रयाति चाग्रे स्वनमुन्नदन्ती ।
   क्रव्यादसंघाश्च तथामिषैषिणः प्रयान्ति हृष्टास्तृषिताऽसृगर्थे ।।
   Vām. P. 42. 14.
2. पूर्वोदीच्यो शिवा शस्ता शान्ता सर्वत्रपूजिता ।
   धूमिताभिमुखी हन्ति स्वरदीप्ता दिगीश्वरान् ।। Bṛ. S. 89. 3.
3. शकुनिश्चापि हारीतो मौनी याति पराङ्मुखः ।। Vām. P. 40. 15.
4. क्रोष्टुकोलूकहारीतकाककोकर्क्षविङ्गला ।
   कपोत रुदिताक्रन्दक्रूरशब्दाश्च याम्यतः ।। Bṛ. S. 85. 21.
5. दक्षिणाङ्गं नखान्तं वै समकम्पत शूलिनः ।। Vām. P. 42. 15.
6. अङ्गस्य दक्षिणे भागे प्रशस्तं स्फुरणं भवेत् ।
   अप्रशस्तं तथा वामे पृष्ठस्य हृदयस्य च ।। Jyotiṣa Sāra P. 173.

5. **Sāmaudrika :**

Once the daughter of the Sun, Tapatī said to Sage Vasiṣṭha "O Brāhman, I have thoroughly known the prince seen in the forest on account of the features of his body (Lakṣaṇas). Then she relates the features[1] tallying with those given in the Sāmudrika-śāstra. Here they are given for comparison with the Sāmudrika-śāstra.

Tapatī said ; "There are marks of club, wheel, sword on the foot of that prince ; His thighs and shanks are like the trunk of an elephant.' These features indicate the kinghood for a human being. Varāha says in this context :

"Human beings having a few hair on round thighs, resembling the trunk of an elephant and uniform knees on both sides attain kinghood and those having thighs like a dog or jackal remain poor[2]."

The prince Saṁvaraṇa had a lion-like waist, Varāhamihira says :

"A human being having waist like that of a lion becomes a king, but one having waist like a monkey or a young elephant never gets wealth[3]".

Tapatī further tells that the prince Saṁvaraṇa has three folds of skin (Valī)[4].

Here the mention of three folds of skin (Trivalī) though not concerned with indication of kinghood, indicates the good quality of a learned man. Varāha says :

A man with one fold of skin (Valī) dies of weapon attack, with two folds of skin is fond of women, with three folds of skin is reputed scholar and with four fold of skin has many sons. But a man having no fold of skin at all becomes a king.[5]"

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1. Vām. P. 22. 49-53.
2. प्रतिरलतनुरोमवृत्तजङ्घा द्विरदकरप्रतिमैर्वरोरुभिश्च ।
   उपचितसमजानवश्च भूपा धनरहिताः श्वशृगालतुल्यजङ्घाः ॥ Bṛ. S. 67. 11.
3. सिंहकटिर्मनुजेन्द्रः कपिकरभकटिर्धनैः परित्यक्तः । Bṛ. S. 67. 18.
4. क्षामं च मध्यं त्रिवलीनिबद्धम् । Vām. P. 22. 49
5. शस्त्रान्तं स्त्रीभोगिनमाचार्यं बहुसुतं यथासंख्यम् ।
   एकद्वित्रिचतुर्भिर्वलिभिर्विद्यान्नृपं त्ववलिम् ॥ Bṛ. S. 67. 24.

The prince's neck was like a conch. Varāha interprets it, "A man with a conch-shaped neck becomes a king and one having a long neck is a glutton"[1].

In the Vāmana Purāṇa it is said that the prince had long and muscular arms. According to the Sāmudrika Śāstra, "men who have left-hand-twist in arms or whose arms are very long or who have fully stretched arms are king".[2]

The prince had marks of lotus in his hands. According to Sāmudrika" A man who has mark of śrīvatsa or lotus or Vajra or cāmara, performs yajñas (Sacrifices) daily and accumulates huge wealth."[3]

Saṁvaraṇa had an umbrella-like head. According to Varāha its significance is : with a round head one owns too many cows and with an umbrella-shaped head one becomes a king."[4]

Saṁvaraṇa had blue and curly hair, ears full of flesh and a symmetrical nose. Astrology tells us :

"A man who has single growth of smooth black and curly hair with unbroken ends and which are not very thick, enjoys happiness or becomes a king "[5]

Similarly about the ears it is remarked.

"Men with fleshless ears die of an evil deed, with flat ears enjoy material welfare, with small ears are miser, with raised ears (Śaṅkuśravaṇa) are lords of armies, with hairy ears have long life, and with large ears are wealthy, with ears full of veins are cruel, with hanging fleshy ears are happy."[6]

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1. कम्बुग्रीवो राजा प्रलम्बकण्ठः प्रभक्षणो भवति । Bṛ. S. 67-32
2. वामावर्तभुजा ये तु ये तु दीर्घभुजा नराः ।
   सम्पूर्णबाहवो ये तु राजानस्ते प्रकीर्तिताः ।। Bṛ S. P. 750
3. यज्ञयाजी भवेन्नित्यं बहुवित्तश्च मानवः ।
   श्रीवत्समथवा पद्मं वज्रं चामरमेव वा ।। Bṛ. S. P. 754
4. (i) परिमण्डलैर्गवाढ्याश्छत्राकारैः शिरोभिरवनीशाः । Bṛ S. 67-79.
   (ii) छत्राकारशिरो राजा गवाढ्यः परिमण्डलैः । Bṛ. S. P. 765
5. एकैकभवैः स्निग्धैः कृष्णैराकुञ्चितैरभिन्नाग्रैः ।
   मृदुभिर्न चाति बहुभिः केशैः सुखभाङ् नरेन्द्रो वा ।। Bṛ. S. 67-81
6. निर्मांसैः कर्णैः पापमृत्यवश्चर्पटैः सुबहुभोगाः ।
   कृपणश्च ह्रस्वकर्णाः शङ्कुश्रवणाश्च भूपतयः ।
   रोमशकर्णा दीर्घायुशश्च धनभागिनोविपुलकर्णाः ।
   क्रूराः शिरावनद्धैः व्यालम्बैर्मांसलैः सुखिनः ।। Bṛ. S. 67. 53-59

About nose it is said, "A man with pointed curved nose is wealthy, with right turned nose is a glutton and cruel and the man having plain small holed beautiful nostrils becomes lucky."[1]

The prince had fingers and toes which were long and had beautiful joints. Their significance is clear from the following astrological assertions:

"If fingers and toes are long a man has a long life, if they have twisted skin, he is fortunate, if they are thin he is wise and if they are flat he serves others."[2]

Thereafter Tapatī pointed out the special features of the body of Saṁvaraṇa. He had six raised limbs, three deep organs, three long parts, five organs bearing red colour, four limbs of dark blue nnd three bent. His two organs were white-coloured and four limbs were full of fragrance. In his body the mark of lotus was discernible on ten points.[3]

Bṛhat-Saṁhitā has described the nature of features of a great man. It says, "If six limbs-chest, abodmen, nails, nose, mouth and thyroid are raised, navel, sound and nature sublime, arms and testicles hanging, eye-ends, feet, hands, throat, lower lip, tongue and nails are red, a man is great."[4]

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1. धनिनोग्रवक्रनासा दक्षिणविनताः प्रभक्षणाः क्रूराः ।
   ऋज्वी स्वल्पच्छिद्रा सुपुष्टनासा सभाग्यानाम् ॥ Bṛ. S. 67. 62
2. हस्ताङ्गुलयो दीर्घाश्चिरायुषामवलिताश्च सुभगानाम् ।
   मेधाविनां च सूक्ष्माश्चिपिटाः परकर्मनिरतानाम् ॥ Bṛ. S. 67. 36
3. समुन्नतः षड्भिरुदारवीर्यस्त्रिभिर्गभीरस्त्रिषु च प्रलम्बः ।
   रक्तस्तथा पञ्चसु राजपुत्रः कृष्णश्चतुर्भिस्त्रिभिरानतोऽपि ॥
   द्वाभ्याञ्च शुक्लः सुरभिश्चतुर्भिः दृश्यन्ति पद्मानि दशैव चास्य ।
   वृतः स भर्त्ता भगवन् हि पूर्वं तं राजपुत्रं भुवि संविचिन्त्य ॥ Vām. P. 22. 52-53
4. वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि ॥ Bṛ. S. 67-68
   नाभिः स्वरः सत्त्वमिति प्रशस्तं गंभीरमेतद् त्रितयं नराणाम् ॥ Bṛ. S. 67-85
   करिकरसदृशौ वृत्तावाजान्ववलम्बिनौ समौ पीनौ ।
   बाहू पृथ्वीशानामधनानां रोमशौ ह्रस्वौ ॥ Bṛ. S. 67. 25
   जलमृत्युरेकवृषणो विषमैः स्त्रीचञ्चलः समैः क्षितिपः ।
   ह्रस्वायुश्चोद्बद्धैः प्रलम्बवृषणस्य शतमायुः ॥ Bṛ. S. 67. 9
   नेत्रान्तपादकरताल्वधरोष्ठजिह्वा रक्तानखाश्च खलु सप्त सुखावहानि ॥ Bṛ. S. 67. 87

In this context Bhattotpala, a commentator of Bṛhat-Saṁhitā quotes Garga.

"If hands, feet, mouth, eyes, chest and nails are red the man is a lord of men"[1]. If cornea, eye brows, beards, and hair are black, eyes except cornea and teeth white, tongue, lips, palate, face, mouth, eyes, chest, nails, hands and feet are lotus coloured then the man becomes great.[2]

6. Description of the Nakṣatra Puruṣa :

An ugly and well versed Brāhmaṇa from Śākala country, rejected by his beautiful wife, worshipped the Nakṣatra puruṣa[3], on the bank of Irāvatī. Here we find the description of Nakṣatra-puruṣa in the following way.

Lord Viṣṇu has Mūla Nakṣatra for his feet, Rohiṇī his two shanks, Aśvinī Nakṣatra his two knees, Pūrvāṣāḍhā and Uttar-āṣāḍhā, his two thighs, Pūrvāphālgunī and Uttarāphālgunī his two private parts, Kṛttikā his waist, Pūrvā and Uttarābhādrapadā his two sides, Revatī his stomach (Kukṣi), Anurādhā his heart, Dhaniṣṭhā his back, Viśākhā his two arms, Hasta his two hands, Punarvasu his fingers, Āśleṣā his nails, Jyeṣṭhā his neck, Śravaṇa his two ears, Puṣya his mouth, Svātī his teeth, Śatabhiṣa is his two chins (Hanu) Maghā his nose, Mṛgaśīrśa his eyes, Citrā his forehead, Bharaṇī his head and Ārdrā is his hair.[4]

In the Bṛhatsaṁhitā also there is a similar description of Nakṣatra Puruṣa[5]. In the Vāmana Purāṇa. Śatabhiṣa is accounted as the two chins of Viṣṇu whereas in Bṛhatsaṁhitā it has been conceived as his smile[6].

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1. पाणी पादौ तथा चास्यमुभे नेत्रे स्तनौ नखाः ।
   पञ्चरक्तानि यस्याहुर्मनुजेन्द्रं तमादिशेत् ।। Bṛ. S. P. 768
2. अक्षितारे भ्रुवौ श्मश्रु केशाश्चैवासिता शुभाः ।। (गर्गः) Bṛ. S. P. 767
   नेत्रे ताराविरहिते दशनाश्चलिताः शुभाः ।। (गर्गः) Bṛ. S. P. 768
   जिह्वौष्ठतालु चास्यं च मुखं नेत्रे स्तनौ नखाः ।
   हस्तौ पादौ च शस्यन्ते पद्माभा दशदेहिनाम् ।। (गर्गः) Bṛ. S. P. 767
3. Vām. P. 53. 77-83.
4. Vām. P. 54.1-9
5. Br. S. I04.1-5
6. 'हसितं शतभिषगथ' Bṛ. S. 104-4

As in the case of Kālapuruṣa the signs on the limbs of the Nakṣatra Puruṣa are mentioned in some works of astrology as having astrological significance.

On comparing the astrological elements found in Vām. P. with those occurring in astrological works it becomes manifest that the related portions have been directly taken from the works of Varāha Mihira. For example, the portions related to Jātaka i. e. description of kālapuruṣa and Rāśis etc. are found in Bṛhajjātaka, Bṛhatpārāśara Horā etc. and those related to Saṁhitā (Throbbing of limbs, and omens etc.) exist like-wise in Bṛhat Saṁhitā.

Somewhere minor differences exist, no doubt. For example in Vāmana Purāṇa the description of the movement of Rāśis and their location differs from the description of astrological works wherein any variation in this regard scarcely exists.

THE ETHICO-RELIGIOUS PHILOSOPHY OF THE VĀMANA PURĀṆA

BY

A. P. MISHRA

[इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् (म. भा. १.१.२६७) इति लक्षणेन प्रवर्द्धमाने वैदिकधर्मेतिहासे पुराणानां रचनात्मको योग आसीदिति सिद्धान्तमाधारीकृत्यात्र निबन्धे हिन्दु-धर्मविकासक्रमे वामन-पुराणस्य महत्त्वपूर्णं स्थानमाचार-धर्म-दर्शनदृष्ट्या समुपस्थापितम् । एतद्व्याख्यानप्रसंगे हिन्दुधर्मस्य कीदृक् स्वरूपमस्मिन् पुराणे प्रतिपादित-मित्यत्र निर्दिष्टानां कर्मयोग-ज्ञानयोग-भक्तियोगाद्युपासनापद्धतीनां निर्देश-सहितेन सयुक्तिकेन विवेचनेन प्रदर्शितम् । अत्रोपपादिताचार-धर्म-दर्शन-तत्त्वानां स्वरूपं संक्षेपतः प्रस्तूय, वैदिकधर्मविकासेऽस्य पुराणस्य विशिष्ट-योगदानञ्चालोच्य हिन्दुधर्मस्य साधन-साध्यादीनां मुख्यप्रतिपाद्यविषया-णाञ्चाध्यात्मिकीकरणादिकस्यात्र विशेषेण समुल्लेखः कृतः । एवञ्च हिन्दुधर्मः वामनपुराणे विधिवद्विकासं संप्राप्य विविधसंप्रदायसमन्वयबलेन युक्ततम-सर्वसम्मतैकरूपनिरूपणेन चोत्कृष्टविश्वधर्मत्वेन प्रतिफलित इत्येतद् वामनपुराणीयाचार-धर्म-तत्त्वानां समालोचनद्वारा साधयितुं सुशकमित्यपि लेखेऽस्मिन् संकेतितम् ।]

The chief aim of the Purāṇa literature being the instruction of Dharma[1], the Vāmana Purāṇa, in spite of its comparatively small volume, has traditionally enjoyed the status of a Mahā-Purāṇa. It not only supplies us with a good deal of material for the understanding and reconstructing the important trends of the developing Hindu Dharma in its correct perspective, but also tries to formulate a well-marked and decisive nature of the religion in which are found preserved almost all the features of a developed religion. Besides, this Purāṇa is of special interest and significant in the religious history of India because it provides us with the fundamental truths of the Hindu thought, because it presents them in a synthetic and non-sectarian manner,[2] because it propounds a coherent system of Hinduism, and because it advocates a developed

1. Bhaviṣya-P. I. 1.65.
2. Nāradīya-P., (p. I. 105. 14-17); Also cf. R. C. Hazra's note on the same in his *Studies in the Upapurāṇa-s*, Vol. II. p. 366.

ethical and spiritual religion wherein we notice a renascence of the old religion. It has no claim, however, to have initiated any new form of religion.[1] It only tends to propagate the essentials of Hinduism already laid down in the Vedas, the Sāṅkhya philosophy and other branches of knowledge[2], in their refined and extended form. Just as the Bhagavadgītā has refined and advanced the Vedic religion, so also the Vām-P. has its contributions to give to the development of its ethico-religious thoughts. The Nāradīya Purāṇa vindicates this by declaring it as a peculiar type of Purāṇa.[3] And as such it deserves our proper attention and also requires special study from the standpoint of Ethics and Philosophy of Religion.

Now before analysing the contributions of the Vām-P. to the growth of Hinduism and explaining the nature of the Spiritual Religion as expounded in this Purāṇa, it will be relevant to arrange the main traits of its ethico-religious thoughts as follows :—

The Ethical Thought :

(I) The acquisition of saintly character is the foremost end of life.[4] (II) Ethical discipline is meant to purify one's mind and body and to destroy sins.[5] (III) Virtuous conduct is the only means of happiness here and hereafter.[6] (IV) The subduer of desires, anger and pride attains mental equanimity and is liberated in the midst of the worldly activities.[7] (V) In the transcendental stage of ethical perfection there is no dualism of good and bad or सुकृत and दुष्कृत. (VI) Restrained household life leads to perfection.[8] (VII) Hedonism should not be allowed because of disastrous consequences[9]. (VIII) The conception of sin is very comprehensive[10] and includes defiance of Divine supremacy, of the Vedic authority ;

1. Vam-P. (All references to the Vām-P. given in the foot-notes here are from the Cr-Edn. of this P. published by the All India Kashiraj Trust, 1967) *16*.4; *34*.79; *40*.39.
2. Ibid, स. मा. *9*.38; स. मा. 11.17.
3. I. 105.17.
4. *51*-50.
5. *14*.17.
6. *14*.15-16 ; *49*.48-52.
7. *15*.54.
8. *59*.77 ; *67*. 45-56 etc.
9. *22*.23-61.
10. *37*.19-*40*.18 ; 64.19-115.

lack of knowledge of oneness of God ; denial of Soul or betrayal of Self ; breach of duties or स्वधर्म, of gratitude, truthfulness, non-injury and other ethical codes, etc. (IX) The doctrine of Karma and Rebirth and the faith in man's will-power is the guiding principle of ethical endeavour[1]. (X) Rigid determinism (47-46) is incompatible with the power of knowledge and devotion to God and with that of disinterested actions as these destroy the fruits of one's activity[2]. (XI) Mental purity and inward sincerity is the prerequisite for ethical perfection[3]. (XII) A good man is a truly religious man if he has ability to act rightly within the accepted codes and according to the guidance of the wise and elders[5]. Also to keep God's command is the highest virtue[6]. (XIII) Ethics points to spiritual Reality and therefore it is essential to religion and is not self-sufficient.[7]

The Religious Philosophy :

(I) Religious experience is harmonious synthesis of *Karma-yoga*—sacrifice and other edifying rituals as well as spiritualised ethical disciplines, *Jñāna-yoga*—reflective knowledge of the self and philosophical speculations and their spiritualisation, and *Bhakti-yoga*—unflinching devotion to God and intuitive contemplation or faith and mystic experience. These represent the three elements of the psychical nature of man, willing, knowing and feeling[8] respectively. (II) Devotion to God, according to the Vām.-P., must be founded on enlightenment and knowledge of the nature of God and on self-surrender to Him[9]. (III) Worship consists of purifying rituals[10], Vrata[11] and fasting[12], of offering of flowers etc.[13], of pilgrimage or going to the holy places and worshipping God there[14], of reciting

1. *12*.2-43. 56 ; *15*.27-40 ; *35*.1-25.
2. *22*.79 ; *51*.46, 48 ; *53*. 27-28 ; *64*.18, 107, 110.
3. *59*.77, 90-99, 107.
4. स. मा. 22.80-81.
5. *59*. 115-119; 68. 65-71.
6. *67*. 47, 71.
7. *51*. 44-55.
8. *30*. 18-27.
9. स. मा. *8*. 44; *51*. 37.
10. स. मा. *10*. 19; *51*. 37.
11. *18*. 24; स. मा. *10*. 18; 48. 33.
12. *68*. 5-6.
13. *68*. 10-36.
14. *53*. 5 etc.

scriptures and the names of God and His prayers and of contemplation of God or uninterrupted meditation on Him through His concrete and finite manifestations[1]. (IV) Nirākāra *cum* Saguṇa-Upāsanā of the Lord is the Highest kind of worship. God is Impersonal, Attributeless, Formless Absolute. But He also manifests as Personal God[2]. All gods are His manifestations or different forms of the same Reality[3]. He is the creator, preserver and destroyer of the world. He is All-pervasive, full of auspicious attributes and in Him are centred[4] all the rituals or *Iṣṭāpūrta.* He is Transcendent as well as Immanent, Self-communicating, the Great Saviour, Father, Mother and Support to the faithful, even Malignant to the defiant To take refuge with Him is to receive His grace and be liberated.[5] (V) The religious philosophy of the Vām-P. may be termed as Realistic Idealism or Organic Absolutism in so much that it holds the Reality as the whole of all things[6]. The Absolute is more fully personalised and moralised and is the source of the world; the whole universe forms His different organs[7]. The existence and reality of the world are subject to Him[8]. He can be intuitively known as the religious object[9]. Cosmological, teleological and moral proofs verify His sovereignty and transcendence and reality[10]. His existence can by no means be doubted[11]. (VI) The religion is individualistic[12] as well as universalistic[13], internal as well as external or social. It is as much personalistic as altruistic[14].

The Nature of the Spiritual Religion.

The conception of religion in the Vām-P.[15] is very comprehen-

1. *63*. 46; *65*. 67; *67*. 63.
2. स. मा. *9*. 22-23; 58. 47.
3. *41*. 50.
4. स. मा. *9*. 27; स. मा. *26*. 116; *62*. 22.
5. स. मा. *8*. 49; *40*. 26-27; *44*. 66, 69, *62*. *36*.
6. स. मा. *26*. 104-161; *51*. 36; *62*. 35-51.
7. स. मा. *26*. 107; *59*. 21; *65*. 19-33.
8. स. मा. *6*. 23-24.
9. *56*. 21.
10. स. मा. *9*. 18-31.
11. स. मा. *4*. 4-6; स. मा. *22*. 21, 76; *56*. 30 etc.
12. स. मा. *6*. 22; स. मा. *22*. 24-26.
13. *35*. 21.
14. *68*. 44-51.
15. 11.13 ; 3,20 ; 15.54 ; 12.15-28 ; 62-22 ; 3.15-23 ; 58.68-72, 84 ; 49.10 ; 35.26 etc.

sive as it embraces the *pravṛtti* and *nivṛtti* paths, *śreyas* and *preyas* or virtuous conduct (धर्म), wealth (अर्थ), desire (काम), and liberation (मोक्ष), that is, the whole experience of man. It comprises all the truths and practices, the sanctifying of every human faculty, function and activity that bring good and happiness to man here and hereafter. What upholds the whole universe is called Dharma. Sacrificial activities and divinity hold the world consisting of moving and immoving elements[1]. This is quite in consonance with the definition of religion given in the Vedas,[2] the Mahābhārata[3] and Manusmṛti.[4] Religion is conceived here in relation to the divinity, to the world beyond, to individual and social behaviour and also to the material existence to its fullest extent. It includes the natural as well as the spiritual, the secular as well as the sacred, the lower as well as the higher values, or the fact-judgments as well as the value-judgments. It is all-inclusive in the sense that experience is unitary in character, and that there is complete harmony and unification of life, and that the ethical, philosophical and spiritual values are ultimately unified in coherent religious experience.[5] The religious consciousness is a unitary whole of spiritualised thinking, feeling and willing elements of human mind.

To achieve worthwhileness, according to this Purāṇa, moral and physical as well as mental efforts should be reinforced or vitalised with the sense of Divine supremacy or God-consciousness.[6] It means that the spiritualisation of *Karma-Yoga*, *Jñāna-yoga* and *Bhakti-yoga* and other disciplines is the most essential characteristic of a developed religion. A devotee or a mystic, a good man and a philosopher all reach the same goal of their spiritual development through different but not independent routes. Their differences disappear in the last stage of spiritual perfection, that is to say, the Vām. P. gives the special importance to the spiritualisation of ethical disciplines, religious rites and practices as well as philosophical truths which cannot remain apart and self-sufficient in the highest plane of spiritual life. Keeping this fact in view it will be

1. स. मा. 26.15.
2. Ath-Veda. 12.1.1 and 12.1.17.
3. Mbh. XII. 107.11.
4. Manusmṛti, VI. 92.
5. 15.53 ; cf. Manusmṛti II. 1, 12.
6. 67.71; 68.55 etc ; 67.56-57 ; स.मा. 9.27

appropriate to illustrate the position of the *Karma-yoga* or the ethical religion, the *Jñāna-yoga* or the intellectual religion and the *Bhakti-yoga* or the spiritual religion as found in theVāmana Purāṇa.

Karma-Yoga and Its spiritualisation:

The Vām-P. defines religion, on the line of the Manusmṛti in the terms of the virtuous conduct.[1] These virtues are generally eight, ten or thirteen[2] in number, such as non-violence, truth, non-steeling, charity, forbearance, self-restraint, tranquility, non-miserliness, purity and austerity. To these are also added compassion, contenance, absence of pride, auspicious, true and sweet speech, steedy devotion to good actions and practice of virtues. Of these truthfulness and mental poise are declared to be the best of all virtues that conduce to righteousness.[3]

The Purāṇa maintains that the practice of ethical duties and eternal calmness and equanimity in the midst of intense activity should be looked upon as a significant spiritual discipline.[4] Just as contemplation, meditation and philosophical knowledge are congenial to spiritual fulfilment, so is too ethical conduct.[5] The *varṇa-āśrama* duty is to be necessarily attended in the spirit of disinterestedness in order to pass an active life and to get oneself purified.[6] The householder has to devote to *varṇa-āśrama* duties to increase mental purity, calmness and clarity of vision.[7] Renunciation of all worldly ties is fruitless until the mind rests in equanimity.[8] Desire and anger mortify mental purification and ,therefore are to be condemned[9]. It is this Karma-yoga that teaches the householder to stick fast to good conduct to acquire the saintly character and get rid of all sufferings and afflictions.[10] So this Purāṇa lays greater emphasis on good conduct that destroys evils and brings

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1. *15*. 48; स. मा. *26*. 116; *14*. 1-2; *15*. 53.
2. *16*. 2-3, 5; *23*. 25; cf. also Manusmṛti, IV. 92, 138.
3. *12*. 46; स. मा. *26*. 113.
4. *51*. 48-51; 64. 61-66.
5. 14. *15*, 17; Also cf. Manusmṛti, IV. 156.
6. स. मा. *22*. 82-83; 7. 23-25; 15. 47; स. मा. 10. 91.
7. 28. 4; 35. 1-28; 14. 15-44.
8. स.मा. 22. 79, 86,
9. स. मा. *22*. 49; स. मा. *22*. 50.
10. स. मा. 22. 81; 48. 48; 49. 13-14.

happiness here and hereafter.[1] There is no prosperity and happiness for him who transgresses the laws of good conduct; his charity, austerity and sacrifice yield no fruit.[2] For, "'Piety' is the root of good conduct, wealth its branch, desire its flower and emancipation its fruit. He who resorts to this tree of good conduct, O Sukeśin, is blessed.[3]" Thus only a good man can become pious; evils and sins should be destroyed, goodness and virtues cultivated if piety is to flourish.[4] Most of the legends of this Purāṇa are directly meant to bring home this ethical religion to the layman and the learned alike.

However, according to the Vāmana Purāṇa these ethical virtues are not self-sufficient and therefore must require spiritualisation.[5] These should be prompted by the sense of responsibility to oneself, to the society and to God.[6] To defy the God's command or the Eternal Law is considered as a great sin, for, all prosperity, happiness and order owe to His Will.[7] A righteous person has stable ability for acting rightly within the accepted codes. But his ability to keep God's command is the highest virtue. Then and only then the right acts produce the best results, for, the wisdom and dependence on God make the good man religious.[8] Therefore a good man remains ever vigilant and avoids defiance of the Eternal Law, atheism, pride and indiscipline.[9] A great many legends of this Purāna are meant to explain that ethical values have only relative importance apart from spiritual ones. In this context the Prahlāda's discourse on religion is of paramount importance.[10] Likewise the stories of Sukeśin[11], of Andhaka[12], of Dhundhu[13] and others clearly evince that the ethical values are

1. *48*. 36-38.
2. *14*. 16 etc.
3. *14*. 19,
4. *40*.29 etc.
5. *67*.60 etc.; स. मा. 8.36, 42; स. मा. 10.12-13; स. मा. 12.13-14.
6. *14*.12; *48*. 36-37; *12*. 26-27; *35*. 1-21; 53. 29; cf. also ṚV. 10.117.6.
7. स. मा. 10. 57-60, 70; स. मा. 9. 10-11; 51. 54.45.
8. 68.55; स. मा. 26.10--स. मा. 27.35.
9. 67. 1-76; 43. 116; 68. 63.
10. 8.36, 42; 37. 4-19; 40. 25-40; 48. 28-49; 51. 25-56; 67. 27-55.
11. 16. 1-63.
12. 37-44 Adh-s.
13. 52. 13-90.

bound to loose their significance if they are divested of spiritualisation in the direction of the constant devotion to the Supreme Reality. Thus the saintly character, the true vision of things or wisdom, the balanced pose of mind, and the sense of responsibility, truthfulness and dutifulness are to be carefully cultivated in the light of the spiritual disciplines as well as of Divine sovereignty.

Jñāna-Yoga and its Spiritualisation :

While defining the religion of the Siddhas[1] and the Ṛṣi-s[2] the Vāmana Purāṇa lays down some characteristics of *Jñāna-yoga*, such as abstract meditation of the highest type, the knowledge of the scriptural text, intuitive knowledge of the Supreme Being Brahman. Pondering on the scriptural teachings and contemplation on an abstract no doubt help in penetrating the depths of *Dharma* whose courses are indeed very difficult to make out (धर्मस्य गहना गतिः, स. मा. 22-49). For self-realisation the Vāmana Purāṇa prescribes some moral disciplines that give vitality to *Jñāna-yoga* and holds that sufficient mental preparation is indispensable for self-knowledge. The aspirant should practise self-control, detachment, intense desire for self-knowledge, concentration etc[3]. The Vām-P. gives due importance to moral perfection and internalism (स. मा. 22. 84) ; without the suppression of all desires, absence of anger, detachment etc. one cannot be able to know his own self.[4] Above all the self-knowledge destroys all kinds of bad results of the accumulated karman-s (35.26). Thus the aspirant should not only be morally good, strong and adventurous but also practise tapas etc. to facilitate the true knowledge of the self.[5] It is here emphasised that even if these are duly performed the frame of mind in which they are performed is of greater significance.

The spiritual practice known as concentration on self-knowledge (आत्मज्ञान) mostly appeals to the intellectuals, the wise and blessed saints who are rationalistic by nature. No code of rituals is prescribed for the individual who has possessed the discriminative

1. *11*.17.
2. *11*.22.
3. *15*.59-60; स. मा. *22*. 24-26; also cf. Mbh. XII. 277.37
4. स. मा. *22*. 27, 85.
5. *34*.72-74; *35*.26; *64*.114.

knowledge and has realised the true nature of the self. "Of what use are the Tīrthas and stages of life to them whose mind is fixed on the self without any interruption ? (स. मा. 22. 23). The self is essentially pure consciousness, eternal. unchanging, all-pervasive and unattached. It is only due to the close proximity of the mind that the self is erroneously taken to be associated with the modifications of the mind in the same way as a gem of bright hue assumes the colour of an object close by and becomes one with it[1]. This discrimination leads one to the highest goal of liberation. This is the essence of Dharma by knowing which the clever can speedily obtain all the fruits of righteousness and can reach the goal by the shortest route[2]. It is only with the help of the pure and pointed intellect and inward purity of mind that the divinity of the essence of one's being is revealed. The accumulated Karmans which are in and through the mind are the root cause of all experience, good and bad, pleasure and pain. So when the mind is purified through the expedient disciplines like Jñāna-Yoga, the innermost self is realised in its pristine purity as unchanging, free, pure consciousness, unassociated and Supreme[3]. Thus the persons who are rationally inclined do not require to go through any mechanical exercise like Rāja-Yoga and the self-mortification of the nature of schorching. By grafting stories regarding such Tapas the Vām-P. has frequently condemned self-mortification and thereby emphasised the mental purity and discriminative knowledge[4]. But, at the same time, the spiritual disciplines like Tapas in their adequate and refined forms are recommended by this Purāṇa as the best means of acquiring knowledge and purification[5].

In this way the Vām-P. emphasises the importance of individualism and internalism in the Religion giving meaning and depths to the religious experience[6]. Besides it evolves its own theology while spiritualising the religious doctrines. By symbolising the spiritual truths it presents them with a figurative version[7]. It employs imaginative thinking to explain cosmologically the worldly

1. स. मा. 22. 76-78.
2. स. मा. 22. 75-76.
3. स. मा. 22. 78-80.
4. स. मा. 22. 41-44.
5. स. मा. 17. 20-22 ; 50. 19-22.
6. स. मा. 22. 80-81; स. मा. 6. 29.
7. 2. 20-22; स. मा. 6. 30; स. मा. 22. 17-22.

existence and brings the Ultimate Reality into close relation to the world by personalising and moralising the reality and so on. As contemplation on an abstract is no doubt very difficult and risky, the Vām-P. has made it easy by spiritualising *Jñāna-yoga*[1]. The Yogins, everpersevering, desire to see the Great Self who is the knowledge, the knower and the known[2]. It is only through His grace that one attains Brahma-jñāna and is never reborn[3]. The wise yogins seek the help of the immutable supreme to transcend the domain of ignorance and to reach Him[4]. They observe penances to cleanse their mind and overcome obstructions and karmans by resorting to God who Himself is a great Yogi and Tapasvī. This has been illustrated by the story of Maṅkaṇa ṛṣi[5], of Bālakhilyas[6] and others.

A most remarkable development of the religious doctrines of the Vām-P. in the course of spiritualising them is the conception of the Ultimate Reality and of Nirākāra *cum* Sākāra-Upāsanā (59. 64-109). It gives a practical form to the monistic and monotheistic conception of God of the Vedas.[7] It advocates the spiritual philosophy of one, abstract, impersonal and all pervading Absolute (ब्रह्मन्) and evolves a unique form of theology unlike the technical theologies of the Vedāntas.[8] Unlike the Advaita philosophy of Śaṅkara Vedānta the Vām-P.[9] maintains the philosophy of organic Absolutism in which the whole universe forms an organic aspect of the Transcendent Reality (Brahman). Impersonal Brahman is also conceived as personal Lord, Immanent in His minutest form and Transcendent in his cosmic form.[10] He is Formless and abstract, (67-39), yet has forms and attributes. Its philosophy centres round the Śākta monism and the Upaniṣadic

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1. 60. 41.
2. स. मा. 23. 6; 60-40.
3. स. मा. 25. 38; 18. 2.
4. 8. 71; स. मा. 10-11; 36. 7-23; 59. 77.
5. 36. 43, 48-53.
6. स. मा. 22. 54-स. मा. 23-36.
7. 36. 3-14; 58. 31-59 and Adh. 66.
8. स. मा 26. 71; 59. 75-91; 66. 11-17.
9. स. मा. 7. 20; 65. 18-32, 43; स. मा. 8. 36-38; स. मा. 10. 48-65 ; 65. 18-35; 60. 23-29 etc.
10. स. मा. 6. 21; स. मा. 10. 33; 58. 56.

Absolutism on the one side[1], and the Sāṅkhya dualism and Vaiṣṇava theism on the other[2]. In its avowed realism there is a tendency of monotheism and polytheism[3]. In fact monism and dualism overlap each other[4]. All-pervading Reality is the ground and content of the universe, the creator, sustainer and destroyer of the world.[5] The abstract Reality is conceived as a cosmic Person and as full of attributes (58. 31-47; 65.29). The conception of the Nakṣatra-Puruṣa is very illuminating (54-2-29) and is a conspicuous instance.

The Vām-P. thus holds a kind of Realistic Idealism as the true philosophy of the Vedas and the Upaniṣads. Essentially the Individual selves and the world form part of the Reality as a whole. The Ultimate Réality is the totality of things, tasks and gifts or *Ṛta* in their organic wholeness[6]. Brahman is the universe in its concrete form. Likewise It is the pattern of all moral and spiritual values[7]. It is the subject of knowledge, the object of knowledge and of the nature of knowledge, the meditator and also the object of the meditation[8]. It pervades the whole creation from a blade of grass to the great creator Brahmā and is unfettered by Māyā (Ignorance)[9]. Though He is beyond Guṇas (गुणातीत), yet with the Rajas, Sattva and Tamas Guṇas He creates, preserves and destroys the universe respectively and is therefore known as the Trinity.[10] All the more, personal God is the bestower of heaven and emancipation if propitiated, though himself He has nothing to do with pravṛtta and nivṛitta karmans.[11] By propitiating the supreme Lord and receiving His grace Veda-Vyāsa achieved omniscience and Brahma-knowledge.[12] In this context the names of

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1. स. मा. 11. 21-22; 19. 5-20; स. मा. 22. 76.
2. स. मा. 22. 20-21 etc.; स. मा. 10. 13 ; स. मा. 22. 17-22 ; 65. 42-45 etc.
3. 3. 16-19 etc.; स. मा. 22. 22.
4. स. मा. 11. 8, 20, स. मा. 10. 7-8; स. मा. 8. 23-24 etc.; 59. 86-88.
5. स. मा. 6. 23; स. मा. 8. 22, 23, 25; स. मा. 26. 107 etc.
6. 59. 21, 88-89; 60. 23-29; 62. 58; 65. 37-45; Adh. 66; स. मा. 26. 69-71; 63. 1-44; 58. 37; cf. Tait. Br. 2. 8. 8-9–'ब्रह्म विश्वमिदं जगत्'.
7. 3. 20; 60. 30-48; 62. 21-22.
8. 60. 40; 66 Adh.; 60. 40-41.
9. स. मा. 6. 31.
10. स. मा. 22. 20-21.
11. स. मा. 6. 25.
12. स. मा. 25. 38.

several yogins are mentioned therein.[1] So far as the *Saguṇa-Upāsanā* is concerned God is worshipped through images and symbols and the forms in which He is incarnated.[2] Each and everything being His manifestation is regarded as a symbol of God.[3] As the mind cannot embrace the Infinite Reality or an abstract and it only dwells on the concrete, it becomes quite easy to think of God through any of His finite and concrete manifestations.[4] Different gods are but His different forms or manifestations.[5] Thus the *Saguṇa-Upāsanā* is no less important than the upāsanā of the Nirguṇa or Nirākāra or Formless.[6] Yet it is essentially the contemplation of God without any form that matters most in view of the Absolute Brahman cannot be limited either by forms or by qualities.[7] It is transcendental yet personalised and moralised; and this facilitates our approach to the Reality, the Immanent and All-pervasive.[8]

Bhakti-Yoga and Its Spiritualisation:

The Spiritual Religion is defined in the Vām-P. as an approach to the Divinity through devotion which consists of pure, intense and selfless love for God also presupposing scriptural knowledge as well as enlightenment and moral perfection: "Study of the scriptural texts, continence, charity, worship, benevolence, lack of strain and complexity, compassion, non-violence, forgiveness and devotion to Nārāyaṇa, Śaṅkara, Sūrya and/or Bhavānī constitute the religion of man".[9] It is called the religion of man because the emotional nature of man gets its full play in it, and because it appeals to the majority of mankind or is best suited to the tastes and capacity of man.[10]

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1. स. मा. 22. 41; 34. 7-71.
2. 67. 38-39; 52. 3-9 etc.
3. 67.37.
4. स. मा. 8. 27-28; स. मा. 25. 52; 66. 12-17.
5. 60. 35.
6. स. मा. 10. 81-91; 60. 31; 67. 66.
7. 61. 28.
8. 62. 22, 36-42; 61. 45-46; स. मा. 26. 148; स. मा. 6. 16-36; स. मा. 8.17-2; स. मा. 11. 6-22; स. मा. 23.5-8; स. मा. 28. 11-34; स. मा. 26. 63-163; 43. 40-41; 44. 52-66; 59. 66-110; 60. 1-51; 61. 2-29.
9. 11. 23-24.
10. स. मा. 25.18; 67.25, 48, 53-56 etc.

Devotion based on ethical virtues and understanding forms the easiest spiritual discipline, that is, Bhakti-yoga that gradually transforms the heart and mind of the aspirant.[1] Thus purified the devotee takes refuge with the Lord and receives His grace.[2] This devotion lies in absolute dependence on God and also in admiration of His glory and powers.[3] It is the controlled and sentimental or enduring love for god that enables the devotee to shift his focus away from the worldly objects to the chosen God Viṣṇu, Śiva, Sūrya and/or Devī.[4] This unflinching devotion culminating in faith and intuition is founded not on self-denial but on self-surrender and disinterested love or renunciation.[5] It is therefore different from the ordinary love for worldly things or persons and natural emotional outbursts.[6] As this kind of exalted love for God develops into Highest type of devotion (परामक्ति) one's attachment to worldly objects and even to one's own self gradually melts away and detachment and renunciation naturally follow.[7] Through such pure, intense and one-pointed devotion or mystic experience the devotee rests in perfect bliss and has a vision of the Lord.[8] Consequently the devotee becomes perfect and attains final beatitude or proceeds to the world beyond where he lives eternally and blissfully in the actual presence of God or becomes one with Him merging into His being.[9] This kind of devotion is illustrated by the story of Gajendra-Mokṣa.[10]

The Highest type of Devotion is characterised by the knowledge of the identity of all gods who are but different forms of one Supreme Being[11] and by constant thinking of God's nature as Inconceivable of form, Invisible, Immutable, Imperishable, All-pervasive, Primeval, Mysterious, Beyond the Prakṛti, Self-born kṣetrajña, shining in all beings and the like[12]. "There is none equal

1. 57.73 ; 59.1-121
2. 8.56-57
3. 41.42 ; 51.55.
4. 41.34-36.
5. 44.70-71
6. 51.36 etc.
7. स. मा. 6.22 ; 44.59-60
8. 44. 72-74 etc.
9. 67. 54, 70 ; 23-37.
10. 58. 27-29, 51-59.
11. 41. 26-28.
12. स. मा. 9. 40-42 ; 58. 31-50 ; 41. 41 ; cf. Yaj-Veda 32. 3 'न तस्य प्रतिमाऽस्ति यस्य नाम महद्यशः'.

to Him in this world of the moving and the stationary things. That mighty God is white-bodied, yellow, red and soot-coloured. There is no other Dharma beyond Him in the world. It is He, the mighty Sadāśiva, honourable by all, who holds the qualities of Sattva. Rajas, Tamas and their mixture", (41. 41-42). God is formless, also has form and is rather multiformed. "In an instant Rudra becomes Prabhākara (Sun), in one half of instant Śaṅkara becomes Viṣṇu, in an other instant. He becomes Pitāmaha (Brahmā)" and so on (41. 40-56).

Still there is also Pratīka-upāsanā or symbol worship, for, something concrete helps the devotee to draw his mind away from other sense objects to God[1]. The devotee succeeds in establishing contact with the Infinite through the finite and concrete manifestations of God. Śivaliṅga worship is of special significance since God manifests in everything and therefore anything may be taken as a symbol of the Lord.[2] The images and symbols represent the Divine forms.[3] The rituals are prescribed, such as repetition of God's names, prayers, worship perfomed with flowers etc., charity, Vrata-Upavāsas, pilgrimage and the like[4]. All the more, there is also a kind of devotion which is self-centred.[5] God is worshipped with such a devotion intended to want something of the sense world in exchange for the worship either through fear of punishment for evil deeds or through a desire for success and enjoyment in this world or for the betterment of the household life. Aśūnya-Śayana-Dvitīyā-Vrata (17. 3-29) is an example of this type of lower worship based on preparatory devotion (अपरा भक्ति).

But the worship which is based on seeing the hollowness of sense-enjoyment, renunciation and disinterested and exclusive love for God is called पराभक्ति[6]. The matured and cultured love for God leads to liberation through the grace of God. For such a devotee the whole world is an object of worship and he realises the presence of God in everything and establishes direct contact with Him and

1. 67. 37-76 ; 52. 3-9 ; स. मा. 25. 1-56 ; स. मा. 23. 12 ; 34. 15.
2. 57. 72.
3. 57. 37-38.
4. 67. 68-76 ; 51. 53-54 ; 17. 30-64 ; 18. 1-37 ; स. मा. 25. 19-20 ; 54. 1-39 ; 57. 1-74.
5. 17. 2 ; 44. 96 ; 59. 19.
6. 51. 29-37.

finds himself surrounded by God.[1] Thus He has revelation of self-communicating God and apprehends mystically the Infinite who cannot be intellectually asserted and is beyond the reach of human thought and speach.[2] Through mystic experience God becomes nearer than the nearest and dearer than the dearest.[3] He is thus apprehended in subjective terms through a group of qualities and such forms as merciful, the Great Saviour, father, friend or mother.[4] Andhaka had turned his intense feeling into pure and elevated love for the Mother Divine God is transcendent, attributeless, yet He is the pattern of all truths and values and the highest moral virtues (3. 14-20). This is the Nirguṇa *cum* Saguṇa Upāsanā on which the Vām. P. has laid more emphasis than on any other form of worship. The Dwarf incarnation of Viṣṇu indicates such a kind of worship of formless Brahman in the form of personal God (66. 13-17).

The Spiritual Religion of the Vāmana P. as pointed out above marks out in the history of Hinduism by its characteristic features, such as the spiritualisation of feeling, thought and will elements of the human nature, the synthetic approach to the four ends of life धर्म, अर्थ, काम and मोक्ष, the personalisation and moralisation of the ultimate Reality, and the special emphasis on the qualities of inwardness, purity of mind and body, mental equanimity, the faith in God as the pattern of the moral virtues as well as the Transcendent Being and also in His personal relation to the individual, to the society and to the whole world. Although it conceives the individual self as very liable to moral and spiritual degradation, yet it does ampler justice to the pure, elevated and precious nature of man by laying greater stress on ennobling and purifying his sins and by preaching the ways and means of his final redemption or salvation.[5] For salvation and final beatitude, according to this Purāṇa, one has to go through the worldly life of immense activity and thereby to cleanse one's self from baser elements through spiritual disciplines and then to direct one self towards spiritual perfection.[6] In it we

1. 62. 57-58.
2. स. मा. 26. 146 etc.
3. 51. 29, 30, 36.
4. 60. 36-37 ; स. मा. 26. 148-150.
5. 64.21-111 ; 33.16-44.96 etc.
6. स. मा. 22.81 ; स. मा. 9.16.

find the individual and social aspects of the religious ideal, final optimism in human life, humanity and universality.[1] Its intrinsic greatness lies in this that it encompasses all the means and ends underlying Hinduism[2] and in that it contributes to the development of the latter in accordance with the advancing life of humanity. Hinduism, therefore, in this Purāṇa appears in its synthetic and developed form.

Its contributions to the Growth of Hinduism.

The Vāmana Purāṇa has contributed, to a great extent, to the progress of the Vedic religion (1) by doctrinal elaborations, (ii) by synthesising the various religious movements, (iii) by presenting a coherent system of Hinduism in its developed form, and (iv) by simplifying and popularising the ideas and ideals underlying Hinduism.

In the first place, being an exponent of the Vedas the Vām-P. follows faithfully each and every element of the old religion of the Vedas, but it also everywhere elaborates and extends it.[3] It develops most of the Vedic concepts by drawing their full implications.[4] For instance, the Vedic truth that Reality is one and sages call it by different names[5] and that God Viṣṇu was incarnated as a dwarf[6] has been more fully extended and amplified by the writer of this Purāṇa. In other matters too the Vām-P. proves the progressive nature of the Vedic religion.[7] Or, it substantiates the fact that the latter carries within it the powers of inherent development, growth and readjustment.[8] It is most remarkable that the Sanātana Dharma is advanced a step farther in this Purāṇa in the

1. 12.26-27 ; 14.12 ; 35.1-21 ; 53-29.
2. 33.24-29 ; 6.65 ; 49.36 ; 58.31-59 ; 59.64-110 ; 61.1-28 ; 3.20 ; 40.36-48 ; 16. 15, 20; 62.35-51 ; स. मा. 9.36-39 ; 68.5-55 ; 67.54-58 ; 50.17-23 ; 56.119 ; स. मा. 4.22; 18.18-36 ; 51.4-57 ; etc.
3. स. मा. 10.12-14 ; 65.42-43 ; 66.7 etc. ; cf. Mbh. I. 1. 86, 267.
4. ṚV. I. 22.18 ; ṚV. 8. 43. 24
5. ṚV. 10.114-5 ; ṚV. I. 164-48
6. ṚV. I. 22.16-18 ; I. 54. 1-5 ; I.55.4 ; VI. 49.13 ; VII. 100.4 ; Śatapatha Br., 1.2.5.5.
7. ṚV. Sūktas 10.129; 10. 82, 88, 90, 97, 121; 7.100 ; 2.30 ; 6.61 ; 8,98 ; cf. the Stuti-s of the Vām. P.
8. 14. 12, 13; 36.2-59 ; 40.29-39 ; 41.34-55 ; 48.33-49 ; 51.44-51 ; 59.19-21; 53. 29.

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direction of the amplification, generalisation and perfection of the essential truths of Vedism.

Secondly, the most significant contribution of the Vām-P. lies in its articulation of an appealing synthesis of the divergent spiritual forces, such as Vaiṣṇavism, Śaivaism, Śāktaism and the cults of the Sauras and the Gāṇapatyas.[1] It displays a spirit of religious tolerance, a broad and non-sectarian outlook. It is thoroughly syncretic and reconciliatory in its attitude and approach to the varying postulates of the prevalent thought-currents at the time of its compilation.[2] Moreover, in stead of making a mere medley of the spiritual forces it chalks out an independent line of synthetic religious consciousness[3] by effecting a happy synthesis of the sacrificial rituals of the Vedas and religious rites of the Tantras, of the modes of worship and contemplation-Vedic and Tāntric, of the Vedic and Āgamic deities, of the three spiritual disciplines-Karma-yoga, Jñāna-yoga and Bhakti-yoga, of the ethico-religious practices, and of the religio-philosophical speculations.[4] Also this synthesis accords well with the tradition of catholicity, universality and comprehensiveness of Hinduism.

Thirdly, the Vām-P.[5] gives particularly a special character to the Bhāgavata religion, although in its spirit of religious tolerance it does not undermine the importance of Śaivaism, Śāktaism, and other sects. The Dwarf incarnation of Viṣṇu which is the main theme of this Purāṇa is based on the Vedic text. Viṣṇu is regarded as the highest Reality and is worshipped in different forms.[6] The modes of His worship are enjoined in this Pnrāṇa in the minutest details that bear a distinct stamp of Vaiṣṇavism.[7] By incorporating in it the survivals of the Brāhmanism it gives to the Bhāgavata religion an integral and consistent form. That is, the Bhāgavata religion known by the names of Pāñcarātra, Sātvata

1. 7. 41; 16.47-48 ; स. मा. 11.6-22 ; स. मा. 13.22 ; 67.28-76
2. स. मा. 27.8 ; 44.31.66 ; 41.15-54 ; 58.1-69; 20.39-41 ; 20.1-21 ; 18. 25-37 ; 30.56-63 ; स. मा. 11.6-22 ; 15.64-67 ; 32.14-25 ; स.मा. 20.13 ; 31. 54-104 ; 56. 1-46 ; स. मा. 14. 22-33 ; 36.20-38 ; 56. 2.
3. 11.15-28 ; 3.50 ; 27.54 etc.
4. स. मा. 13. 22 ; 41. 28, 53 ; 67.28-76 ;
5. 36.2-38 ; 55.19-56 ; 69.1 ; 58.1-68.50 ; 20.41.
6. 34.64-65 ; 35.71
7. Adh. 67, 68.

or Ekānti Dharma is here advocated in a specific manner marking out a distinct line in the history of Śrī-Vaiṣṇavism[1] on account of its ancient character and synthetic attitude towards the five great spiritual forces, i. e. the Vedas, the Sāṅkhya, the Pāśupata, the Yoga and the Pāñcarātra (Mbh. XII. 349. 64-70). All these have become a single whole in the Bhāgavata religion of the Vām-P. (35. 53-71).

Lastly, the Vām-P. conveys to the common people the lofty spiritual truths underlying Hinduism through episodes and stories behind which lie great ethical, religious and philosophic ideas.[2] It brings home such ideas to the understanding of the community without exception and without distinction.[3] It furnishes every stratum of the Hindu society with subtle ideas and sublime ideals that are highly inspiring and have direct bearing on the various aspects of the Hindu thought and conduct. The abstruse concepts are rendered much more easy and accessible to the mass mind through examples and illustrations and are so intensely vitalised, symbolised and concretised that they successfully inscribe some important lesson on one's life and necessarily lift up one's feelings, thoughts and behaviour to spiritual height. In this way it tries to inculcate the ethico-religious consciousness among the masses with a view to establish social order, to create the sense of dutifulness and truthfulness etc., and to make life happy and meaningful.[4] By providing a number of alternatives to religious rites it has not only preserved the traditional practices but also promotes the cause of Hinduism.[5] It holds that one's own religion should on no account be abandoned since to do so means to incur sins and sufferings (16. 37). So it has achieved great success in generalising and popularising the Vedic religion, so to say, with a missionary zeal.[6]

1. 34.27 ; 35.53-71 ; स. मा. 9.38; cf. Srī Bhāṣya of Rā. (2. 2. 42).
2. Cf. Kaṭha-Up. 2. 20 ; 4. 10 ; 5. 9 ; ṚV. 4. 17, 17 ; 8, 98. 11 ; 1. 164. 39 ; 8. 42. 3 ; 10. 129. 7 ; 10. 156. 5 ; 10. 33. 3 ; 5. 51. 15 ; 1. 189. 1 etc. ; compare स. मा. 26. 144 etc ; 8. 48-61
3. 14. 2 ; 11. 24 ; 40. 37 ; 49. 10.
4. 8. 41 ; 14. 20-56 ; स. मा. 9. 16 ; 40. 35 ; 33. 16-44. 96 ; 40. 36 ; 64. 21-111.
5. 23. 34-36 ; स. मा. 13. 18. 30 ; स. मा. 12. 8 ; 51. 32 ; स. मा. 8. 33-49; स. मा. 6. 34 ; स. मा. 26 Adh. ; 33. 16-47 ; 37. 1-44, 96 ; 40. 42-44.
6. 16. 37 ; 15. 33 , 66 ; स. मा. 26. 1-163 ; 37.44; Adh. 5 ; 19. 23-37 ; स. मा. 14. 1-14 ; 59. 1-121.

In short, we do meet here with almost all the essentials of the developed phase of later Hinduism which are but ramifications of the fundamental doctrines already contained in the Hindu scriptures. These truths are, however, the result of the long process of doctrinal elaborations that seem to have been commenced even in the Vedic-Upaniṣadic texts and in the Mahābhārata and Gītā. And how successfully this process was advanced further by the writer of the Vām-P. will be made out by the fundamental elements of Hinduism found elucidated in this Purāṇa viz. the supreme authority of the Vedas[1] ; the image and temple worship[2] ; the faith in holy places and pilgrimage[3] ; sacrifice and prayer[4] ; the three-fold paths and other spiritual disciplines[5] ; the deities as the patterns of the highest moral virtues and spiritual values, as persons and as transcendent and immanent reality[6] ; the spiritualised Śiva-Liṅga[7], tapas and other purifying acts[8] ; ethical disciplines-truthfulness, non-violence ; hospitality, compassion etc[9]. ; purity and equanimity of mind and inwardness[10] ; humanity and universality along with individualism[11] ; oneness of the object of worship[12] ; the equation of truth, reality and value[13] ; the four objects of life धर्म, अर्थ, काम and मोक्ष[14] ; varṇāśrama dharma[15] ; sanctity of the natural objects, of the rivers, of the cow, of the Brāhmaṇa etc.[16] ; gratefulness[17] ; direct realisation of

1. 12. 47 ; 15. 52 ; स. मा. 26. 23, 43.
2. 68. 37-43.
3. स. मा. 27. 33-35 ; 63. 1-47.
4. See the description of the yajñas performed by Dakṣa, Bali, Dhundhu and the story of Vena etc. and the grand stuti-s of the Vām-P.
5. 11. 22-24 ; स. मा. 22. 24.
6. 12. 54 ; 35. 26-27 ; 41. 40-42 ; 62. 21, 53, 58 ; 65. 49-50.
7. स. मा. 23. 5-36 ; स. मा. 24. 18-19 ; स. मा. 28. 7-10,
8. 49. 11-12.
9. 12. 49 ; 49. 11-12.
10. स. मा. 22. 27 ; 51. 47-51.
11. स. मा. 22. 25-26.
12. 41. 50-55 ; 59. 78-85.
13. स. मा. 6. 33-36.
14. 15. 54 ; 48. 33 ; 62. 16-20.
15. 14. 1, 4-12 ; 15. 40, 46-65 ; 16. 2-4 ; 48. 44-48.
16. स. मा. 13. 3 ; 62. 58 ; स. मा. 19. 13-16 ; 12. 50 ; स. मा. 18.34.
17. 12. 26, 56.
18. 22. 25.

self[18]; knowability and objectivity of the Ultimate Reality through intuitive knowledge[1]; the belief in man's will-power and the doctrine of Karma and rebirth[2]; cyclic creation of the universe[3]; the theory of sin and its destruction[4]; eternality and divinity of the soul[5]; transitory character of the life in this world and in heaven[6]; the optimistic belief in a better household life[7]; the belief in the Eternal Law as well as in social order[8]; the faith in final end of the three-fold miseries and in absolute dependence on God[9]; eligibility of the personal contact of a devotee with Him[10]; the faith and intuition[11]; the idea of Divine Mother and the theory of avatāra-s of God as well as of divinization of man[12].

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1. स. मा. 8. 25 ; 36. 21 ; 59. 18.
2. 7. 49 ; 23. 27-28; 64. 113-114 ; 51. 48.
3. स. मा. 29. 17-20.
4. 59. 105-107 ; 62. 59 ; 64. 60-111.
5. स. मा. 22. 21 ;59. 87.
6. 51. 46-51 ; 53. 69-78.
7. 17. 22-23 ; 44. 96 ; 61. 29.
8. 8. 41 ; स. मा. 7. 9 ; स. मा. 8. 18.
9. स. मा. 6. 16 ; 51. 53 ; 52. 82 ; 59.21.
10. स. मा. 8. 8-16 ; स. मा. 26. 29 ; 51. 3, 5, 13.
11. 50. 39-48 ; 58. 61 ; स. मा. 28. 8-21 ; 36. 18-21 ; 51. 6-37.
12. स. मा. 7. 10-16 ; 59. 86-91 ; 60. 51 ; 52. 52-90 ; 67. 47-75

VĀMANA LEGEND—IN THE VEDAS, EPICS AND PURĀṆAS

BY

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[लेखेऽस्मिन् वेदेतिहासपुराणेषु प्राप्तवामनाख्यानस्य विवरणं प्रस्तूय तत्र तत्रोपपादितस्यैतस्य कथानकस्य समालोचकपद्धत्या तुलनात्मकं स्वरूपं प्रस्फुटीकृतं विवेचितञ्च। वैदिकसंहिता-ब्राह्मण-ग्रन्थेभ्य आरभ्य पुराणवाङ्मयं यावद् विष्णोर्वामनावतारस्य तस्य क्रमणत्रयस्य चोल्लेखः बहुविधः प्राप्यते। येन कथायाः विकासक्रमोऽर्थतः अवगम्यते। एवं हि कथाया अस्या व्याख्यापि विद्वत्कृता नैकविधोपलभ्यते। अत्र वामनाख्यानं विविधोपशीर्षकेषु विभज्य तत्तद्ग्रन्थ-निर्देशपूर्वकमेतत्कथायाः स्वरूप-प्रदर्शनद्वारा उपर्युक्ततत्त्वानां निदर्शनं प्रस्तुतम्।]

The legend of the Dwarf-incarnation is available in the Vedas, Epics, Purāṇas and classical Literature. In the Vedic Saṁhitās, there is no direct evidence of the incarnation of Trivikrama but the three wide strides of Viṣṇu are variously mentioned which is clearly the basis of the later development of Trivikrama. The Brāhmaṇas provide the intermediary link of the story as available in the Saṁhitās and the Epics and the Purāṇas. Here an attempt is made to show the origin and the form of the story as seen in the Vedic literature and then in the Epics and the Purāṇas.

I

Vāmana Legend in the Vedic Literature

In the Vedas Viṣṇu does not appear as a god of prime importance. He has a subordinate position in the Ṛgveda Saṁhitā as compared to the supreme status enjoyed by him in the Epics and the Purāṇas. But even in the Ṛgveda His three strides are mentioned several times and Macdonell regards the three strides of Viṣṇu as an essential feature of his anthromorphic traits.[1] Now Ṛgvedic Viṣṇu is a solar deity. According to the Mahābhārata, the very name Viṣṇu shows the traversing of the universe by Him[2].

1. Vedic Mythology, P. 37
2. क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसंज्ञितः।

Śāntiparvan (chitraśālā Press ed.) 341.43

His epithets *urugāya* and *Urukrama* which mean 'the wide striding' are mentioned[1] in the Ṛgveda. He measured out the three worlds with the three steps[2], and all creatures dwell in his three extensive steps[3]. Viṣṇu traversed the worlds and placed his foot in three ways[4-5]. His three undecaying steps are full of honey and rejoice with their plenty[6].

In the Brāhmaṇas there is a clear reference of Viṣṇu as dwaf. The Taittirīya Saṁhitā[7] and the Taittirīya Brāhmaṇa[8] both accept the Dwarf as a form of Viṣṇu. The Aitareya Brāhmaṇa describes the fight of Viṣṇu and Indra with the Demons. There, the Demons agreed divide as much land to the gods as can be covered with the three steps of Viṣṇu[9]. The Śatapatha Brāhmaṇa also contains the same legend[10]. Here, in this Brāhmaṇa,

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1. उरुक्रमस्य स हि बन्धुरित्था । Ṛg. I. 154.5; अत्राह तदुरुगायस्य वृष्णः । Ṛg. I. 154.6, etc.
2. य इदं दीर्घं प्रयतं सधस्तमेको विममे त्रिभिरित्पदेभिः । Ṛg. I. 154.3
3. यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा । Rg. I. 154.2
4. त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः । Ṛg.... I. 22.18
5. इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । Ṛg. I. 22.66
6. यस्य त्रि पूर्णा मधुना पदान्यक्षीयमाणाः स्वधया मदन्ति । Rg. I. 154.4
7. स एतं विष्णुं वामनमपश्यत स्वायै देवताया आलभत । ततो वै स इमान् लोकान् अभ्यजयत् । Taittiriya Samhitā 3. I. 3.1
8. विष्णुर्यज्ञः । देवताश्चैव यज्ञं चावरुन्धे । वामनो वही दक्षिणा । यद्वही तेनाग्नेयः । यद्वामनः तेन वैष्णवः समृद्ध्यै । Tattirīya Brāhmaṇa, I. 6.1.5
9. इन्द्रश्च ह वै विष्णुश्चासुरैर्युयुधाते तान्ह स्म जित्वोचतुः कल्पामहै । इति । ते ह तथेत्यसुरा ऊचुः । सोऽब्रवीदिन्द्रो यावदेवायं विष्णुस्त्रिविक्रमते तावदस्माकमथ युष्माकमितरदिति । स इमांल्लोकान्विचक्रमेऽथो वेदानथो वाचम् । Aitareya Brāhmaṇa, 6.15
10. देवाश्च वा असुराश्च । उभये प्राजापत्याः पस्पृधिरे ततो देवा अनुव्यामिवासुरथ हासुरा मेनिरे अस्माकमेवेदं खलु भुवनमिति ॥ १ ॥ ते होचुः । हन्तेमां पृथिवीं विभजामहै तां विभज्योपजीवेमेति तामोक्ष्णैश्चर्मभिः पश्चात्प्राञ्चो विभजमाना अभीयुः ॥ २ ॥ तद्वै देवाः शुश्रुवुः ॥ विभजन्ते ह वाऽइमामसुराः पृथिवीं प्रेत तदेष्यामो यत्रेमामसुरा विभजन्ते के ततः स्याम यदस्यै न भजेमहीति ते यज्ञमेव विष्णुं पुरस्कृत्येयुः ॥ ३ ॥ ते होचुः अनु नो अस्यां पृथिव्यामाभजतास्त्वेव नोऽप्यस्यां भाग इति ते हासुरा असूयन्त-इवोचुर्यावदेवैष विष्णुरभिशेते तावद्वो दद्म इति ॥ वामनो ह विष्णुरास । तद्देवा न जिहीडिरे महद्वै नोऽदुर्ये नो यज्ञसंमितमदुरिति ॥ ५ ॥ Śatapatha Br., I. 2.5.1-5

Vāmana and Viṣṇu are identified. The Demons intended to divide the earth among themselves. Indra, afraid of being deprived from his share, went to the Demons. Viṣṇu in the form of a Dwarf was the leader of the gods. The Demons agreed to give as much land as Vāmana could cover with his body.

In another passage of the Śatapatha Brāhmaṇa also the stride of Viṣṇu is mentioned[1].

From these Vedic references it is obvious that in the Ṛgveda there is mention of the three strides of Viṣṇu. Most of scholars accept it as the first indication not of an *avatāra*, but of what subsequently developed into an *avatāra*[2]. In the later Vedic literature, as has been shown, there is the clear reference to the Dwarf form of Viṣṇu. There is however a persistent controversy about the identification of the three staps of Viṣṇu.

Three steps of Viṣṇu—From the Ṛgvedic references it is evident that the essential feature of Viṣṇu's character is that he takes three strides covering the three worlds. This very character of Viṣṇu is developed into the story of Viṣṇu appearing in the form of Dwarf and recovering the earth from the Demons headed[3] by Bali. His taking three strides is referred to about a dozen times in the Ṛgveda[4]. So far as their exact meaning is concerned Sāyaṇa accepts these three strides as three foot-steps of Lord Viṣṇu in his Dwarf incarnation.[5] Yāska quotes, while commenting upon the verse, his two predecessors, Śākapūṇi and Aurṇavābha who had different views about the identification of these steps.[6] According to Śāka-

1. यद्वेव विष्णुक्रमान्क्रमते यज्ञो वै विष्णुः स देवेभ्य इमां विक्रान्ति विचक्रमे यैषामियं विक्रान्तिरिदमेव प्रथमेन पदेन पस्पारायेदमन्तरिक्षं द्वितीयेन दिवमुत्तमेनैतास्वेवैष एतस्मै विष्णुर्यज्ञो विक्रान्ति विक्रमते तस्माद्विष्णुक्रमान्क्रमते तद्वाऽइत एव पराचीनं भूयिष्ठा इव क्रमन्ते ॥

   Śatapatha Brāhmaṇa, I. 9. 3.9.
2. cf. John Dowson, Hindu Mythology, pp. 33-34
3. Ghate's Lectures on the Ṛgveda, p. 154.
4. Macdonell, Vedic Mythology p. 37.
5. विष्णुस्त्रिविक्रमावतारधारी इदं प्रतीयमानं सर्वं जगदुद्दिश्य विचक्रमे विशेषेण क्रमणं कृतवान् । Sāyaṇa on Ṛg. I. 22. 17; विष्णोस्त्रिविक्रमावतारे पादत्रयक्रमणस्य पृथिव्यपादानम् । Sāyaṇa on Ṛg. I. 22.16
6. विष्णुर्विशतेर्वा व्यश्नोतेर्वा यदिदं किञ्च तद्विक्रमते विष्णुस्त्रिधा निधत्ते पदं त्रेधा भावाय पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः समारोहणे विष्णुपदे गयशिरसीत्यौर्णवाभः । Nirukta 12. 18, 19

pūṇi these three places are the earth, the atmosphere and the heaven. On the other hand, Aurṇavābha interprets them as the rising, reaching the meredian and the setting of the Sun.[1] Durgācārya, in his commentary of the Nirukta, says that according to Śakapūṇi, the three steps are worldly fire on the earth, lightening in the atmosphere and the Sun in the heaven[2]. Verse 17 of Ṛgveda 1.22 occurs in the Vājasaneyi Saṁhitā of the White Yajurveda. Here the commentator has intermingled the naturalistic interpretation with the legendary incarnation of Vāmana.[3] The view of Aurṇavābha, which is explained originally by Durgācārya as indicating the rising, reaching the midsky and the setting of the Sun, has been accepted by most of the scholars but it has given rise to a controversy. Pt. Satyavrata Sāmaśramin, has objected to the interpretation of Durgācārya in his edition of Nirukta.[4] M.M. Dr. P.V. Kane interprets the view of Aurṇavābha as indicating the geographical or legendary view.[5] According to it, Viṣṇu plants his foot on Samārohaṇa, on Viṣṇupada and on the Gayaśiras. Viṣṇupada and Gayaśiras are in Gayā. About Samārohaṇa, it is conjectured that it may be a hilly place near Gayā. In this connection Dr. Kane observes: "In my opinion at least Aurṇavābha held that in a particular region there were three places on which, according to the legends current in his days, the foot-prints of Viṣṇu's feet could be seen. Two of these, Viṣṇupada and Gayaśiras are well-

1. See Ghate's Lectures on the Ṛgveda, p. 154, also, Macdonell, Vedic Mytholozy, p. 39.
2. क तत्तावत्पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः पार्थिवोऽग्निर्भूत्वा पृथिव्या यत्किञ्चिदस्ति तद्विक्रमते तदधितिष्ठति । अन्तरिक्षे वैद्युतात्मना । दिवि सूर्यात्मना । ......Durga's com. on Nirukta 12. 18, 19
3. विष्णुस्त्रिविक्रमावतारं कृत्वा इदं विश्वं विचक्रमे विभज्य क्रमते स्म । तद् एवाह । त्रेधा पदं निदधे भूमावेकं पदमन्तरिक्षे द्वितीयं दिवि तृतीयम् इति क्रमादग्नि-वायु-सूर्यरूपेण इत्यर्थः ।
...Quoted by J. Muir in original Sanskrit Text, Vol. IV.
4. समारोहणादिपदानामुदयगिर्यादिव्याख्यानं न वैदिकानामभिमतं वेदेषु वेदाङ्गादिषु वा क्वचिदपि तथानुपलब्धेः न हि क्वापि उदयगिर्यादिशब्दा अप्युपलभ्यन्ते ।
Satyavrata Sāmāśramin's foot note on Nirukta 12. 18, 19
The interpretation forwarded by Durga of Aurṇavābha runs thus :
'समारोहणे' उदयगिरावुद्यन् पदमेकं निधत्ते 'विष्णुपदे' मध्यन्दिनेऽन्तरिक्षे गयशिरस्यस्तंगिरौ
5. History of Dharmaśāstra, Vol. IV, pp. 645-6.

known; hence it could not be unreasonable to hold that Samārohaṇa is a place and has to be located somewhere near the other two. Samārohaṇa means 'mounting up' or 'ascending'. This word probably refers to the ascent of the Hill that rises up from the river, Phalgu. It is also possible that it is the same as the Udyanta hill echoing with the warbling (of birds). I therefore hold that atleast years before Christ (and hence even before the Buddha) there was a tradition about Viṣṇu's foot-prints in atleast two well known places viz. Viṣṇupada and Gayaśiras (both in Gayā). Even if some other work does not mention any one of these, it does not follow from mere nonmention that that spot was not so named or did not exist''.[1] Macdonell has also objected to the connecting of the third step with Sun-set.[2] Sri Bal Gangadhar Tilak thinks that the three steps do not indicate the Sun's daily course but its annual course.[3] The year is divided into the three parts in the circumpolar region. During two periods, the Sun is visible and during four moths the Sun goes below the horizon and hence it is invisible and said to be the fountain of honey.[4] The third step is variously glorified. It is beyond the flight of birds or mortal beings.[5] Gods and pious men rejoice in this place.[6]

The naturalistic interpretations depend on the identification of Viṣṇu with the Sun god. In the Ṛgveda many verses identify these two gods. Viṣṇu is described as setting in motion, like a revolving wheel, his 90 steeds (=days) with their four names (=seasons).[7] This is perhaps a reference to the solar year. In the Brāhmaṇas, Viṣṇu's head, when cut off, becomes sun.[8] Probably their identification depends on the idea of motion which is a

1. *Ibid*, p. 646-647
2. Vedic Mythology, p. 38.
3. Vide, Ghate's lectures on Ṛgveda, p. 154.
4. विष्णोः पदे परमे मध्व उत्सः । Ṛg. I. 154.5
5. द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति ।
   तृतीयस्य न किरा दधर्षति वयश्चन पतयन्त पतत्रिणः ।। Ṛg. I. 155.5
6. यत्र देवासो मदन्ति। Ṛg., VIII. 29,17 ; नरो यत्र देवयवो मदन्ति ।
   Ṛg., I. 154.5
7. चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतींरवीविपत् ।
   Ṛg., I. 155.6 cf. also I. 164.48
8. विष्णोः शिरः प्रचिच्छिदतुः ।। ९ ।। तद् घृङ्ङिति पपात । तत्पतित्वासावादित्योऽभवत् ···Satapatha Br, 14. 1. 9-10

common characteristic of both the gods, Viṣṇu and the Sun. The epithets '*urugāya*' and '*urukrama*' used for Viṣṇu are the indicative of the motion.

In the Śatapatha Brāhmaṇa, day and night are said to be the 'Strides' of Viṣṇu[1]. At another place of the same text, day is said to be the 'Steps' of Viṣṇu[2]. This also suggests the naturalistic interpretation of the steps of Viṣṇu. The day and night are dependent on the Sun. Durgācārya, the commentator of Nirukta identifies both the gods Viṣṇu and Āditya.[3] The Ṛgveda says that the Sun-god has measured the regions through his greatness or valour[4].

Here a question may arise: for what purpose did Viṣṇu take his three strides. The answer is available in the Vedic literature. According to the Śatapatha Brāhmaṇa, as quoted already the Dwarf assumed the gaint form to make gods enjoy their share of the earthly kingdom. A verse of Ṛgveda says that Viṣṇu thrice traversed the earthly space for the men in distress.[5] It is further stated that he traversed the earth to bestow it on man for their dwelling.[6] In another verse Viṣṇu took strides and stretched out the world for peoples existence.[7] The motive behind the incarnations of Viṣṇu is the welfare of the good, destruction of sin and sinners and re-establishment of worldly order.[8]

The relation of Viṣṇu with Indra, for whom he took the form of a Dwarf in the Epics and the Purāṇas, is well established in the Vedic literature. Indra is the sole deity who is directly or indirectly, associated with Viṣṇu, in the hymns which extol Viṣṇu alone.[9] Their association may be easily understood by

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1. तद्वा अहो रात्रे एव विष्णुक्रमा भवन्ति । Satapatha Br., 6. 7. 4. 10.
2. अहर्वै विष्णुक्रमाः । Sat. Br., 6. 7. 4. 12
3. यदा रश्मिभिरतिशयेनायं व्याप्तो भवति व्याप्नोति वा रश्मिभिरयं सर्वं तदा विष्णुरादित्यो भवति ।
4. यः पार्थिवानि विममे स एतशो रजांसि देवो सविता महित्वना । Ṛg.
5. यो रजांसि विममे पार्थिवानि त्रिश्चिद्विष्णुर्मनवे बाधिताय । Ṛg. VI. 39.13
6. वि चक्रमे पृथिवीमेष एतां क्षेत्राय विष्णुर्मनुषे दशस्यन् । Ṛg. VII. 100. 4
7. इन्द्राविष्णू...अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि । Ṛg. VI. 59. 5
8. cf. Gītā, 4. 7-8
9. cf. Vedic Mythology, p, 39

the fact that Viṣṇu took his three strides with the power of Indra.[1] Likewise, Indra did kill Vṛtra with the help of Viṣṇu.[2] Viṣṇu is regarded as the close friend of Indra[3]. Their close association appears at various places in the Vedic texts.[4] This relation is developed in later literature where Viṣṇu incarnates himself in different forms for the help of Indra and the gods.

From the above discussion we may sum up the following: 1. There is clear description of the three strides of Viṣṇu in the Ṛgveda Samhitā. 2. There is a close association of Indra and Viṣṇu in the Ṛgveda Samhitā. This relation developed more and more in the later literature and according to the Purāṇas, Viṣṇu incarnated himself variously for the sake of gods and Indra. 3. In the Ṛgveda Samhitā Viṣṇu does not appear as the Dwarf and there is no reference to Bali's story. 4. The Brāhmaṇas play the part of a link between the Vedic and the Epic Story. Here Viṣṇu is clearly described as the Dwarf.[5] Here it is also found stated that Viṣṇu snatched away the earth from demons for the gods in his Dwarf form. In the Ṛgveda Viṣṇu is said as undeceivable.[6] The idea of the Dwarf-traversing the whole world was more attractive and originated in the Brāhmanas.

Thus, it seems that the original idea of Trivikrama found in the Ṛgveda Saṁhitā was supplemented by the idea of Dwarf and the traversing of the world by Dwarf in the Brāhmaṇa texts. In the Epics and the Purāṇas the original idea got some more amplification and gave us the story of Bali and Vāmana as we have since known it.

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1. यदा ते विष्णुरोजसा त्रीणि विचक्रमे । Ṛg., VIII. 12. 27
2. अहि यद्वृत्रमपो बव्रिवांसं हन्नृजीषिन् विष्णुना सचानः । Ṛg. VI. 202
3. इन्द्रस्य युज्यः सखा Ṛg. I. 22. 19
4. For detail references see Macdonell, Vedic Mythology, pp. 39-40; J. Muir, Original Sanskrit Texts, Vol. IV.
5. वामनो ह विष्णुरास । Satapatha Br. I. 2. 5. 5 ; स हि वैष्णवो यद् वामनः। Satapatha Br. 5. 2. 5.4; वैष्णवो वामनः पशुः । Satapatha Br. 13. 2. 2.9; वैष्णवं वामनमालभन्ते । Taittirīya Br. I. 2. 5. 1.
6. विष्णुर्गोपा अदाभ्यः । Ṛg. I. 22. 18.

II

Vāmana legend in the Epics and the Purāṇas

[The Vāmana legend is available in the Epics and the following Purāṇas : VāmanaP., Saromāhātmya (S. M.) Chs. 2-10; Chs. 50, 51, 62-66; Agni Purāṇa, 4.5 ff; Bhāgavata P., Skandha 8, chs. 15-23; Bhaviṣya P. IV. 76; Brahma P. chs. 73, 213; Kūrma P., I. 17; Matsya P. chs. 243-5; Padma P. I. ch. 30; VI. 266-67;Vāyu P. II. 36. 74-86; Viṣṇudharmottara P. I. 21. 4-32; I. 55. 1-56; Skanda P. 1. 1. 17. 276-19. 63 ; 5. 3. 151. 11-13; 7. 1. 114. 1-11; 7. 2. 14. 8-83; 7. 2. 18. 201-19. 4; 7.4.18. 10-14; Mbh. 3.272. 61-76; Harivaṁśa 3. chs. 65-72; Rāmāyaṇa I. 29]

Introduction

In the Vāmana Purāṇa, this legend is narrated in three places: in two places in connection with the deceiving of the demon Bali and at one place (ch. 52) with the killing of the demon Dhundhu. In the first place, i. e. S, M. chs. 2-10, the legend occurs in connection with the description of Vāmanaka tīrtha, situated in Kurukṣetra.[1] The sages request Sūta Lomaharṣaṇa to narrate the māhātmya of Kurukṣetra and the story af Vāmana. Thereupon the Sūta narrates the story[2]. In 52. 10 ff the Vāmana Legend is narrated in connection with the pilgrimage of Prahlāda. Pulastya narrates that Prahlāda paid a visit to Lord Trivikrama on the bank of the Yamunā. Hearing this, Nārada said to Pulastya that Lord Trivikrama would assume His Virāṭrūpa to deceive Bali in future, and then inquired how it was that Prahlāda paid a visit to Trivikrama and how Trivikrama incarnated in previous times.[3] The other story (chs. 50. 51, 62-66) runs in the narration

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1. ब्रूहि वामनमाहात्म्यमुत्पत्तिं च विशेषतः ।
   यथा बलिर्नियमितो दत्तं राज्यं शतक्रतोः ॥ Vām. P., S. M., 2.1
2. शृणुध्वं मुनयः प्रीता वामनस्य महात्मनः ।
   उत्पत्तिं च प्रभावं च निवासं कुरुजाङ्गले ॥
   Ibid 2.2
3. साम्प्रतं भगवान् विष्णुस्त्रैलोक्याक्रमणं वपुः ।
   करिष्यति जगत्स्वामी बलेर्बन्धनमीश्वरः ॥
   तत्कथं पूर्वकालेऽपि विभुरासीत्त्रिविक्रमः ।
   कस्य वा बन्धनं विष्णुः कृतवाँस्तच्च मे वद ॥
   Vām. P., 52.10,11

of Bali-carita. The Agni-Purāṇa (4. 5 ff) contains the legend in connection with the legends of the other *avatāras*. In the Bhāgavata-Purāṇa, before narrating the main legend of Bali and Vāmana (8. 15-23), the story of the churning of the ocean and the dual between the gods led by Indra and demons led by Bali is narrated. In that war Bali was defeated and killed by Indra and afterwords Śukra made him alive through his *saṁjīvanī-Vidyā* (8.6). Thereafter, Parīkṣit asked Śuka, "For what purpose did Lord Vāmana, ask for ground of the measure of his three steps like a beggar, and why did he put Bali in bondage even after achieving his desired object.[1]" Thereupon Śuka narrates the whole story. The Bhaviṣya P. (IV.76) contains this episode in connection with the Śravaṇadvādaśī Vrata. In the Brahma Purāṇa this story occurs in two places. At first place, Nārada asked Brahma as to how the river Ganges, though contained in Brahmā's Kamaṇḍalu descended to the earth (73.1ff).[2] In the second place, the story of Vāmana *Avatāra* is narrated in brief along with the stories of the other *Avatāras* (ch.213). The Kūrma Purāṇa contains this story in connection with the description of the genealogy of the demons (1.17.1-69). In the Matsya-Purāṇa the sages asked the Sūta to narrate the glory of lord Viṣṇu and the body which he assumed at the time of measuring the world and the reason for which he assumed the form of a dwarf.[3] Sūta said that the same query was put before to Śaunka by Arjuna in Kurukṣetra to know the reason due to which Vāmana Kṣetra,

1. बलेः पदत्रयं भूमेः कस्माद्धरिरयाचत् ।
भूत्वेश्वरः कृपणवल्लब्धार्थोऽपि बबन्ध तम् ॥
एतद्वेदितुमिच्छामो महत्कौतूहलं हि नः ।
यज्ञेश्वरस्य पूर्णस्य बन्धनं चाप्यनागसः ॥

Bhāg. P., VIII. 15.1-2

2. कमण्डलुस्थिता देवी तव पुण्यविवर्धनी ।
यथा मर्त्यं गता नाथ तन्मे विस्तरतो वद ॥

Brahma P., 73.1

3. विष्णोरिदानीं माहात्म्यं पुनर्वक्तुमिहार्हसि ।
कथं स वामनो भूत्वा बबन्ध बलिदानवम् ॥
क्रमतः कीदृशं रूपमासील्लोकत्रयं हरेः ॥

Matsya P., 243.2-3ab

situated in Kurmkṣetra, was dear to God Vāmana. Thereupon the Sūta narrated the whole story. The Padma-Purāṇa contains the story in two places (1.30; VI.266-7). In the first place (1.30) Bhīṣma inquires about the placing of the foot step by Viṣṇu at Puṣkara.[1] Thereafter Pulastya narrated the whole story. It is noteworthy that here the demon to be deceived is Bāṣkali instead of Bali. At the second place (VI.66-7) Śankara narrates this story in connection with the *Avatāras* of Viṣṇu. The Vāyu Purāṇa (II.36) also has a brief account of this story along with the other *avatāras* of Viṣṇu. In the Viṣṇudharmottara Purāṇa, where the story occurs twice: first, Vajra asked sage Mārkaṇḍeya about the reason due to which Gangā is regarded as Viṣṇupadī[2] (I.21.1). There Mārkaṇḍeya narrates the Vāmana legend. It is to be noted that here also the demon is Bāskali. In the second place (1.55) the story is described with the other *avatāras.* According to the Skanda-Purāṇa (1.1.17) Bali hearing the slaughter of Vṛtra by Indra, performed a sacrifice and got the kingdom of Indra by defeating him. And thereafter follows the story. In another place (7.1.114.1-13) this purāṇa gives the summary of the story in connection with the description of Vāmanasvāmin and Viṣṇupada Tīrthas of Puṣkara.[3] In the third place (VII.2.14) this Purāṇa narrates the story in glorification of Vastrāpathakṣetra

1. यज्ञपर्वतमासाद्य विष्णुना प्रभविष्णुना ।
पदानि चेह दत्तानि किमर्थं पदपद्धतिः ।।
लोकानेतान्परित्यज्य कथं भूमौ पदद्वयम् ।
क्षेत्रे पैतामहे चास्मिन्पुष्करे यज्ञपर्वते ।।
पदानि कृतवान्ब्रह्मन्विस्तरान्मम कीर्तय ।।
Padma P., I.30.1, 7.,8ab

2. गंगा विष्णुपदी लोके किमर्थं कथिता बुधैः ।
तन्ममाचक्ष्व तत्त्वेन भृगुवंशविवर्धन ।। Visṇu dh. P., I.21.1

3. ततो गच्छेन्महादेवि विष्णुं पापप्रणाशनम् ।
वामनस्वामिनामानं सर्वपातकनाशनम् ।।
यदा बद्धो बलिर्दैत्यो विष्णुना प्रभविष्णुना ।।
तदा तत्र पदं न्यस्तं विष्णुना प्रभविष्णुना ।
स्नात्वा च पुष्करे तीर्थे दृष्ट्वा विष्णुपदं ततः ।
अपि कृत्वा महत्पापं किमतः परितप्यते ।।
Sk. P., VII. 1.114.1, 2cd, 3ab, 10

of Gujarat and in Skanda P. VII.4.10 the story occurs in connection with the glorification of Cakratīrtha. The Mahābhārata contains this story in two places (3.12; 3.272). In the first place Arjuna narrates the story to pacify Kṛṣṇa who had been enraged at the Kauravas, on account of the exile of the Pāṇḍavas. In the second place (3.272) Śankara narrates this legend to Jayadratha to show that Arjuna due to the reason that Lord Viṣṇu is his helper is unconquerable and in this connection narrates the former deeds of Viṣṇu. The Rāmāyaṇa contains the story in glorification of Siddhāśrama, the hermitage of Viśvāmitra.[1] In Harivaṅśa the story occurs in connection with the description of the Avatāras of Viṣṇu.

It may be noted that the story in many places is narrated in connection with the description of the *Avatāras* of Viṣṇu. In some places it is described in connection with the glorification of places of pilgrimage. In two places (Brahma P. and Viṣṇudh. P.) the story is connected with the origin of the river Gaṅgā. In two places, (Padma I.30 and Viṣṇudharmottara 1.21) the demon concerned is Bāṣkali, though the story is similar to that in other Purāṇas. In one place (Vām. P. 52) the demon who was deceived and killed by Vāmana or Trivikrama is Dhundhu.

Bali's Victory over Trailokya.

After his coronation Bali attacked gods and defeated them. According to the first description of the Vāmana-Purāṇa (S. M. Ch. 2 ff), after the death of Hiraṇyakaśipu Bali defeated gods and ruled over the three worlds.[2] According to the other description (Chs. 45 ff) after his coronation Bali asked the demons to give him proper advice as to how he should act Thereupon, the demons told him about the enmity of the demons with the gods. They also revealed to him the sinister devices through which gods killed the demons[3]. Hearing this, Bali attacked the gods and the war between the gods and demons was fought on the *udayagiri*. A vivid

1. एष पूर्वाश्रमो राम वामनस्य महात्मनः ।
सिद्धाश्रम इति ख्यातो सिद्धो ह्यत्र महातपाः ॥ R. I.293cd-4ab
2. हते हिरण्यकशिपौ देवानुत्साद्य सर्वतः ।
राज्यं कृतं च तेनेष्टं त्रैलोक्ये सचराचरे ॥
3. Vām. P., 47.4-10

description of the combat is given here. After a great destruction Bali got victory over the gods and ruled over the heaven[1]. The gods took refuge in the *Brahmaloka.* Bali while ruling over the heaven paid due regard to Prahlāda who then gave him the proper advice.[2] At the third place, where this Purāṇa narrates the story of Dhundhu, for whose killing Viṣṇu did assume the shape of a dwarf, it is said that in the life-time of Hiraṇyakaśipu, demon dhundhu defeated all the gods led by Indra and became himself Indra.[3] The Agni Purāṇa contains the story in brief; and so only the defeat of gods and their exile from heaven is mentioned[4]. According to the Bhāgavata Purāṇa Bali and demons not receiving their share of *Amṛta* fought with the gods and were defeated by the gods. Thereupon, under the instructions of Śukra, Bali performed the *Viśvajit* sacrifice in which the Bhṛgus performed the duties of priests. Through sacrifice, Bali got the divine chariot and other articles to be used in war and attacked the gods. Gods, under the instructions of Bṛhaspati, did not fight and left the heaven[5]. Bali got the Kingdom of heaven. Here, a beautiful description of heaven is given[6]. According to the Bhaviṣya Purāṇa unconquerable and powerful Bali compelled the gods to leave the heaven[7]. In its both the places, the Brahma Purāṇa (73. 1 ff. and 213. 80 ff.) does not refer to this episode. The Kūrma Purāṇa says that Bali, the

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1. ibid 47.11-48.15
2. ibid 48.26-50
3. चतुर्थस्य कलेरादौ जित्वा देवान् सवासवान् ।
   धुन्धुः शक्रत्वमकरोद् हिरण्यकशिपौ सति ॥

   ibid 52.16

4. देवासुरे पुरा युद्धे बलिप्रभृतिभिः सुराः ।
   जित्वा स्वर्गात् परिभ्रष्टा हरिं ते शरणं गताः ॥

   Agni P., 4.5cd-6ab

5. Bhāg. P., VIII. 15.3-35
6. ibid VIII. 15.2-12
7. बलवानजितो दैत्यो बलिर्नामा महाबलः ।
   तेन देवगणाः सर्वे त्याजिताः सुरमन्दिरम् ॥

   Bhavi. P., IV. 76.4

pious son of Virocana, got victory over Indra.[1] The Matsya Purāṇa speaks of the defeat of the gods and Indra.[2] The Padma-Purāṇa (I. 30) says that demon Bāṣkali defeated the gods along with Indra and consequently the demons became the recipients of the sacrifices[3]. At another place also (VI. 267. 3) this Purāṇa says that demon Bali defeated the gods and ruled over the three worlds[4]. The Vāyu Purāṇ too describes the victory of demons over the three worlds[5]. At one place (I. 21) the Viṣṇudharmottara Purāṇa says that demon-king Bāṣkali through his valour snatched the kingdom of Indra[6]. In another place Bali after his coronation as the king of the demons attacked Indra and snatched the Amarāvatī from him.[7] The Skanda-Purāṇa (I. 1. Chs. 17, 18) says that after the death of Vṛtra by Indra, Śukra advised Bali to perform a sacrifice. Bali did so and received a chariot from Agni. Thereafter, he attacked the gods who without giving him any

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1. स तस्य पुत्रो मतिमान् बलिर्नाममहासुरः ।
ब्रह्मण्यो धार्मिकोऽत्यर्थं विजिग्येऽथ पुरंदरम् ।।

Kūrma P., I.17.12

2. पुरा निवारिते शक्रे सुरेषु विजितेषु च ।

Matsya P., 249.9cd

3. त्रैलोक्यं वशमानीय जित्वा देवान् सवासवान् ।
दानवा यज्ञभोक्तारस्तत्रासन्बलवत्तराः ।।

Padma P., I. 30.12

4. स जित्वा सकलान्देवान् सेन्द्रांश्च समरुद्गणान् ।
त्रींल्लोकान्स्ववशे स्थाप्य राज्यं चक्रे महाबलः ।।

ibid VI. 267.3

5. दैत्यैस्त्रैलोक्य आक्रान्ते ।

Vāyu P., II. 36.74c

6. बभूव राजा तेषां च बाष्कलिर्नाम नामतः ।
येन विक्रम्य शक्रस्य हृतं राज्यं तदा बलात् ।।

Viṣṇudh. P., I. 21.4

7. संप्राप्य दैत्यराज्यं तु बलेन चतुरङ्गिणा ।
जित्वा देवेश्वरं शक्रमाजहारामरावतीम् ।।

ibid I.55.5

resistance fled away from Amarāvatī. In the course of their retreat the gods assumed the bodies of different birds.[1] In another place (VII. 2.17.208-218) this Purāṇa mentions the fight between the gods and demons when both the sides were parsuaded by their teachers. In the third place also (VII. 4. 18) the Skanda Purāṇa mentions the defeat of Indra by Bali.[2] In the Mahābhārata (3. 12 & 272) the reference to war is missing. The Rāmāyaṇa[3] mentions the victory of Bali over the gods and his rule over the three worlds. The Harivaṁśa contains in detail the description of war (III. chs. 49-64). Here, after Bali's coronation the demons informed him the enmity between the gods and the demons. Hearing this Bali made great preparations for the war (III. chs 49-51) and marched against the gods. Here a vivid description of the war is given (chs. 53-64). Bali was victorious

[Note: The description of the war and Bali's victory over the Trailokya in the Vāmana P., Bhāgavata Purāṇa and Harivaṁśa is detailed one. The Brahma-Purāṇa and the

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1. Sk. P. I.1.17.280-291; 18.1-5
   According to the Rāmāyaṇa (VII.18.5) when Rāvaṇa attacked King Marutta, while the latter was performing the sacrifice, the gods assumed the forms of various birds and fled away from the sacrifice:
   इन्द्रः मयूरो संवृत्तो धर्मराजस्तु वायसः ।
   कृकलासो धनाध्यक्षो हंसश्च वरुणोऽभवत् ॥
   the verses of the skanda Purāṇa run thus:
   बर्हिणो रूपमास्थाय गतःसद्यः पुरंदरः ॥ 3
   काको भूत्वा यमः साक्षात्कृकलालो धनाधिपः ।
   अग्निः कपोतको भूत्वा भेको भूत्वा महेश्वरः ॥ 4
   नैर्ऋतस्तत्क्षणादेव कपोतोऽभूत्ततो गतः ।
   पाशी कपिञ्जलो भूत्वा वायुः पारावतोऽभवत् ॥ 5
   Sk. I.1.18.3-5

2. पूर्वं कृतयुगस्यान्ते बलिना च पुरंदरः ।
   निर्जित्य भ्रंशितः स्थानात् तदर्थं मधुसूदनः ॥
   Sk. VII.4.18.1

3. निर्जित्य दैवतगणान् सेन्द्रांश्च समरुद्गणान् ।
   कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतम् ॥
   R. I.29.5

Mahābhārata give no description of it. Other Purāṇas have briefly mentioned the defeat of Indra and Bali's rule over the three worlds.]

Praise of Bali and his rule.

In the Epics and the Purāṇas Bali is described as a noble and pious king. Under his reign people of the three worlds being in comfort, performed their duties. In the Vāmana Purāṇa (S.M.2.6-13) the merits of his rule are desbribed in very laudable words: all the directions were protected by the demons; people enjoyed good health and followed the righteous path; sins disappeared and righteous deeds flourished; religion stood four-footed and sin one footed; kings were engaged in the protection and nourishing of their subjects.[1] In the second place (ch.49) also the rule of Bali is highly praised.[2] In Dhundhu-

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1. राज्यं कृतं च तेनेष्टं त्रैलोक्ये सचराचरे ।
कृतयज्ञेषु देवेषु त्रैलोक्ये दैत्यतां गते ।। 6
जये तथा बलबतोर्मयशम्बरयोस्तथा ।
शुद्धासु दिक्षु सर्वासु प्रवृत्ते धर्मकर्मणि ।। 7
संप्रवृत्ते दैत्यपथे अयनस्थे दिवाकरे ।
प्रह्लादशम्बरमयैरनुह्लादेन चैव हि ।। 8
दिक्षु सर्वासु गुप्तासु गगने दैत्यपालिते ।
देवेषु मखशोभां च स्वर्गस्थां दर्शयत्सु च ।। 9
प्रकृतिस्थे ततो लोके वर्तमाने च सत्पथे ।
अभावे सर्वपापानां धर्मभावे सदोत्थिते ।। 10
चतुष्पादे स्थिते धर्मे ह्यधर्मे पादविग्रहे ।
प्रजापालनयुक्तेषु भ्राजमानेषु राजसु ।।
स्वधर्मसंप्रवृत्तेषु तथाश्रमनिवासिषु ।। 11
Vām. P (S. M.), 2.6-11

2. कृतः प्रावर्तत तदा कलेर्नाशात् जगत्त्रये ।
धर्मोऽभवच्चतुष्पादश्चातुर्वर्ण्येऽपि नारद ।। 10
तपोऽहिंसा च सत्यं च शौचमिन्द्रियनिग्रहः ।
दया दानं त्वानृशंस्यं शुश्रूषा यज्ञकर्म च ।। 11
एतानि सर्वजगतः परिव्याप्य स्थितानि हि ।
बलिना बलवान् ब्रह्मन् तिष्योऽपि हि कृतः कृतः ।। 12
स्वधर्मस्थापिता वर्णा ह्याश्रमांश्चाविशन्द्विजाः ।

Vāmana-legend of the Vāmana Purāṇa it is missing. In the Bhāgavata Purāṇa[1] the praise of Bali's rule is available in brief: he, the conquerer of the worlds, performed the hundred aśvamedha sacrifices under the direction of Bhṛgus; his fame reached the directions: he was as shining as the moon; he enjoyed the wealth received through the grace of Brāhmaṇas and gods. In the Bhaviṣya[2] Purāṇa (IV.76) Viṣṇu describes the merits of Bali: Bali has secured power through penance; he is devotee of Viṣṇu; he is self-controlled and truthful; he is powerful and has control over his sense-organs. In the Brahma-Purāṇa a great laudation is made of the merits of Bali: he was uncomparable in righteousness, and nourishment of people, devotion to preceptors, truth, power, bounty and forgiveness.[3] Under his rule there were no enemies, no diseases,

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प्रजापालनधर्मस्थाः सदैव मनुजर्षभाः ।। 13
धर्मोत्तरे वर्तमाने ब्रह्मन्नस्मिन् जगत्त्रये ।
त्रैलोक्यलक्ष्मीर्वरदा त्वायाता दानवेश्वरम् ।। 14
एवं गुणोऽभूद्दनुपुंगवोऽसौ बलिर्महात्मा शुभबुद्धिरात्मवान् ।
यज्वा तपस्वी मृदुरेव सत्यवाक् दाता विभर्ता स्वजनाभिगोप्ता ।। 51
त्रिविष्टपं शासति दानवेन्द्रे नासीत्क्षुधार्तो मलिनो न दीनः ।
सदोज्ज्वलो धर्मरतोऽथ दान्तः कामोपभोक्ता मनुजोऽपि जातः ।। 52

Vām. P., 49.11-14,51-2

1. तं विश्वजयिनं शिष्यं भृगवः शिष्यवत्सलाः ।
शतेन हयमेधानामनुव्रतमयाजयन् ।। 34
ततस्तदनुभावेन भुवनत्रयविश्रुताम् ।
कीर्तिं दिक्षु वितन्वानः स रेजे उडुराडिव ।। 35
बुभुजे च श्रियं शुद्धां द्विजदेवोपलम्भिताम् ।
कृतकृत्यमिवात्मानं मन्यमानो महामनाः ।। 36

Bhāg. P., VIII. 15.34-36

2. तपसा भावितात्मानं शान्तं दान्तं जितेन्द्रियम् ।
मद्भक्तं मद्गतप्राणं सत्यसन्धं महाबलम् ।।

Bhav. IV.76.7

3. बलिर्नाम महादैत्यो देवारिरपराजितः ।
धर्मेण यशसा चैव प्रजासंरक्षणेन च ।।
गुरुभक्त्या च सत्येन वीर्येण च बलेन च ।
त्यागेन क्षमया चैव त्रैलोक्ये नोपमीयते ।।

Br. P.,73.2-3

no divine calamities, no shortage of rain and no bad people.[1] Further he is said as *Viṣṇubhakta*.[2] At another place (ch. 213) this purāṇa has no reference to Bali's good rule and his merits. The Kūrma Purāṇa too, has mentioned him as a devotee of Brāhmaṇas and a religious person.[3] But the Matsya has no reference to it. In the Sṛṣṭi-Khaṇḍa of the Padma-Purāṇa demon Baṣkali is described as repository of all the merits.[4] The beauty and splendour of his city is depicted in detail (I.30 80-81). Besides his personal merits, the laudation of his good rule is also described here.[5] In the Uttarakhaṇḍa of the Padma Purāṇa Bali's

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1. तस्मिन्शासति राज्यं तु त्रैलोक्यं हतकण्टकम् ।
   नारयो व्याधयो वापि नाधयो वा कथंचन ।।
   अनावृष्टिरधर्मो वा नास्ति शब्दो न दुर्जनः ।
   स्वप्नेऽपि नैव दृश्येत बलौ राज्यं प्रशासति ।।
   ibid 73.5-6
2. मद्भक्तोऽसौ बलिर्दैत्यो ह्यवध्योऽसौ सुरासुरैः ।
   यथा भवन्तो मत्पोष्यास्तथा पोष्यो बलिर्मम ।।
   ibid 73.18
3. स तस्य पुत्रो मतिमान्बलिर्नाम महासुरः ।
   ब्रह्मण्यो धार्मिकोऽत्यर्थं विजिग्येऽथ पुरंदरम् ।।
   Kūrma P., I.17.12
4. धर्मज्ञश्च कृतज्ञश्च सत्यवादी जितेन्द्रियः ।
   सुदर्शः पूर्वदेवानां नयानयविचक्षणः ।।
   ब्रह्मण्यश्च शरण्यश्च दीनानामनुकम्पकः ।
   वेदमन्त्रप्रभूत्साहसर्वशक्तिसमन्वितः ।।
   षाड्गुण्यादिवयोत्साहः स्मितपूर्वाभिभाषितः ।
   वेदवेदाङ्गतत्त्वज्ञो यज्ञयाजी तपोरतः ।।
   न च दुःशीलनिरतः स सर्वत्राविहिंसकः ।
   मान्यमानयिता शुद्धः सुमुखः पूज्यपूजकः ।
   सर्वार्थविदनाधृष्यः सुभगः प्रियदर्शनः ।।
   बहुधान्यो बहुधनो बहुमानश्च दानवः ।
   त्रिवर्गसाधको नित्यं त्रैलोक्ये वरपूरुषः ।। Padma P., I. 30
5. नाधमः कश्चिदप्यास्ते तस्मिन्राजनि दानवे ।
   दीनो वा व्याधितो वापि अल्पायुर्वाथ दुःखितः ।
   मूर्खो वामन रूपो वा दुर्भगो वा निराकृतः ।।
   Padma, I. 30.97

good rule is also described: the earth was producing grains and fruits in plenty without ploughing it; cows were giving sufficient milk; trees were full of flowers and fruits; all people were duty bound; sinless and devoted of Lord Viṣṇu; gods headed by Indra, were working at his sweet will.[1] In the first place of the Skanda Purāṇa (I. 1.18) Bali is discribed as a liberal king.[2] He was performing the duties of sun, moon, Yama and other gods who were exiled from heaven[3]. In two other places (V.1.151.8; VII.1, 114) this Purāṇa omits this aspect. In VII.2.14.8-18 his rule is said to be very good.[4] The Vāyu Purāṇa has no reference to it and the same position stands in the Viṣṇu Dharmottara Purāṇa

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1. स जित्वा सकलान्देवान्सेन्द्रांश्च समरुद्गान् ।
   त्रींल्लोकान्स्ववशे स्थाप्य राज्यं चक्रे महायशाः ॥
   अकृष्टपच्या पृथिवी बहुशस्यफलप्रदा ।
   गावः पूर्णदुघाः सर्वाः पादपाः फलपुष्पिताः ॥
   स्वधर्मनिरताः सर्वे नराः पापविवर्जिताः ।
   अर्चयन्ति हृषीकेशं सततं विगतज्वराः ॥
   एवं चकार धर्मेण राज्यं दैत्यपतिर्बलिः ।
   इन्द्रादित्रिदशास्तस्य किंकराः समुपस्थिताः ॥
   Pd. P., VI. 266.3-6
2. दानैर्दाता च सर्वेषां येऽन्ये दानित्वमागताः ।
   सर्वेषामेव भूतानां दानैर्दाता बलिर्महान् ॥
   यान्यान्कामये कामांस्तान्सर्वान् वितरत्यसौ ।
   सर्वेभ्योऽपि स चार्थिभ्यो दानवानामधीश्वरः ॥
   Sk. P., I. 1.18.43-4
3. ibid I.1.18.140-142
4. एकातपत्रां पृथिवीं बलिश्चक्रे बलाधिकः ।
   अकृष्टपच्या सुजला धरित्री शस्यशालिनी ॥ 8
   गन्धवन्ति च पुष्पाणि रसवन्ति फलानि च ।
   आस्कन्धफलिनो वृक्षा पुटके पुटके मधु ॥ 9
   चतुर्वेदा द्विजाः सर्वे क्षत्रिया युद्धकोविदाः ।
   गोषु सेवापरा वैश्याः शूद्राः सुश्रूषणे रताः ॥ 10
   सदाचारा जनपदा ईतिव्याधिविवर्जिताः ।
   हृष्टपुष्टजनाः सर्वे सदानन्दाः सदोद्यताः ॥ 11
   कुङ्कुमागुरुलिप्ताङ्गाः सुवेषाः साधुमण्डिताः ।
   दारिद्र्यदुःखमरणैर्विमुक्ताश्चिरजीविनः ॥ 12

(I. 21 & 55). The Rāmayāṇa and the Mahābhārata too, had not mentioned the noble rule of Bali. The Harivaṁśa gives a detailed description of the merits of Bali. Here Bali is regarded as the repository of all good things: he was following the religious path; he was truthful, and self-controlled; he was studious and strong[1]. In another place also the rule of Bali is praised (III.65. 4-7)[2] where the description is given of the situations when Bali was coronated as king.

[Note: In all the above mentioned places the rule of Bali, wherever available, is highly spoken. As king he was busy in protecting and nourishing his people and as an individual he possessed all the qualities of head and heart.]

Lakṣmī's approach to Bali.

According to the Vāmana-Purāṇa (S. M. 2. 13-20), after the defeat of Indra, goddess Lakṣmī approached to demon king Bali and said:' O Bali, the mighty among the mighties, I am pleased with you because you have defeated Indra through your valour. Having seen your great might I am appeared before you. This is not strange with you, born in the house of great asura Hiraṇya-kaśipu''. Speaking thus, lakṣmī entered into Bali and the great

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दीपोद्योतितभूभागाः रात्रावपि यथा दिने ।
विचरन्ति तथा मर्त्या देवा देवालये यथा ।। 13
पृथिव्यां स्वर्गरूपायां राज्यं चक्रेऽसुरो बलिः ।
नित्यं विवाहवादित्रैर्नादितं भूपमन्दिरम् ।। 14
धरित्रीं बुभुजे दैत्यो देवराजो यथा दिवि ।
देवेन्द्रो बलिना नित्यं यज्ञैः संतोषितस्तदा ।। 15
देवानां दानवानां च नास्ति युद्धं परस्परम् ।
एक एव महीपालो युद्धं नास्ति धरातले ।। 16

Sk. VII.2.14.8-16

1. दृष्ट्वा धर्मपरं नित्यं सत्यवाक्यं जितेन्द्रियम् ।
शौर्याध्ययनसम्पन्नं सर्वज्ञानविशारदम् ।। 18
परावरगृहीतार्थं तत्त्वदर्शिनमव्ययम् ।
तेजस्विनं सुररिपुं हिरण्यकशिपुं यथा ।। 19

Harivaṁśa, III. 48.18-19

2. Harivaṁśa III.65.4-7 (=Vām. P., (S. M.) 2.9-11)

deities, Hrī, Kīrti etc. too went to Bali[1]. In the second place also (ch. 49) this Purāṇa deals with in detail with this episode. Here Lakṣmī says to Bali that being pleased with the defeat of Indra by him, she has come to him (i.e. Bali)[2]. No other Purāṇa has referred to it. In the Harivaṁśa the episode is available which corresponds to the Vāmana Purāṇa description (S.M. 2. 13-20).

Oppressed Gods along with Kaśyapa, Aditi and Brahmā went to Viṣṇu.

According to the Vāmana-Purāṇa (S. M., ch., 3) gods led by Indra went to the Meru mountain, where their mother Aditi was residing. Gods narrated their defeat to Aditi. Hearing this, Aditi, with her sons went to Kaśyapa's Āśrama. Kaśyapa, being informed, advised them to go to *Brahmaloka* and inform the great grandsire. Thereupon, Gods, Aditi and Kaśyapa went to Brahmā. Here, the vivid description of the *Brahmasabhā* is given (S. M. 3. 20-33). Brahmā said to them that he was thinking upon this subject even before their arrival. He advised them to go to the

1. अथाभ्युपगता लक्ष्मीर्बलिं पद्मान्तरप्रभा ।
पद्मोद्यतकरा देवी वरदा सुप्रवेशिनी ॥ 13
श्रीरुवाच—बले बलवतां श्रेष्ठ दैत्यराज महाद्युते ।
प्रीतास्मि तव भद्रं ते देवराजपराजये ॥ 14
यत्त्वया युधि विक्रम्य देवराज्यं पराजितम् ।
दृष्ट्वा ते परमं सत्त्वं ततोऽहं स्वयमागता ॥ 15
नाश्चर्यं दानवव्याघ्र हिरण्यकशिपोः कुले ।
प्रसूतस्यासुरेन्द्रस्य तव कर्मेदमीदृशम् ॥ 16
विशेषितस्त्वया राजन्दैत्येन्द्रः प्रपितामहः ।
येन भुक्तं हि निखिलं त्रैलोक्यमिदमव्ययम् ॥ 17
....
प्रविष्टा वरदा सेव्या सर्वदेवमनोरमा ॥ 18
तुष्टाश्च देव्यः प्रवराः ह्रीकीर्तिर्द्युतिरेव च ।
प्रभा धृतिः क्षमा भूतिरृद्धिर्दिव्या महामतिः ॥ 19
श्रुतिः स्मृतिरिडा कीर्तिः शान्तिः पुष्टिस्तथा क्रिया ।
सर्वाश्चाप्सरसो दिव्या नृत्तगीतविशारदाः ॥ 20
प्रपद्यन्ते स्म दैत्येन्द्रं त्रैलोक्यं सचराचरम् ।
प्राप्तमैश्वर्यमतुलं बलिना ब्रह्मवादिना ॥ 21
Vām. P., (S. M.), 2.13-21 = Hariv. III.65.8-18

2. Vām. P., 49.14-50

north bank of *Kṣīrasāgara* and perform there penance for a period of divine thousand years to appease Lord Viṣṇu. He also said that after the completion of the vow, Viṣṇu will ask them to select the boon from Him. Then, Kaśyapa and Aditi should request Him to be their son. Being thus advised by the grandsire they went to Śvetadvīpa and performed the aforesaid vow. On the completion of the Vrata Viṣṇu was pleased and Kaśyapa, Aditi and gods selected the boon as advised by Brahmā. Here Brahmā eulogized Viṣṇu in prose (S. M. ch. 5) and the same text is available in the Harivaṁśa. All the gods with Kaśyapa and Aditi returned and thereupon Aditi performed a Vrata in the *Aditivana* of Kurukṣetra. In the second place, i. e. ch. 50, this whole episode is omitted. Here, after his defeat, Indra approached Brahmā and informed him about it. Brahmā said that it occurred due to the great sin committed by Indra in killing the foetus of Diti. He also advised Indra to go to Gayā and perform there the expiatory rites. Indra did so and Lord Viṣṇu being pleased with him granted him the boon whereby he may recover his kingdom. Thereafter, Indra went to Aditi and informed her about the whole episode and Aditi performed the penance. In Dhundhu-legend (Vām. P. chap. 52) the whole thing is missing. In this story gods seeing the sacrifice of Dhundhu requested Viṣṇu for their help and destruction of Dhundhu's sacrifice. Viṣṇu accepted their request and assumed the form of a dwarf. The Agni-Purāṇa[1] says that oppressed gods along with Kaśyapa and Aditi praised Viṣṇu and Viṣṇu became the Dwarf. The Bhāgavata Purāṇa omits this aspect of the story. According to the Bhaviṣya Purāṇa (IV. 76. 4-10) gods approached to Lord Viṣṇu and requested Him for their help. Viṣṇu accepted their request and promised to take birth as dwarf from Aditi. The Brahma-Purāṇa, too, has similar description (73. 9-20) where gods approached Viṣṇu, appeased him and received the desired boon. In another place (ch. 213) this Purāṇa has no reference to it. The Kūrma Purāṇa[2] says that Indra being defeated by Bali took refuge under Lord Viṣṇu. In the

1. सुराणामभयं दत्त्वा अदित्या कश्यपेन च । स्तुतोऽसौ वामनो भूत्वा······ ॥
Agni P., 4.6 cd-7 a

2. जगाम निर्जितो विष्णुं देवं शरणमच्युतम् ॥
Kūrma P., I. 17. 13 cd

mean time Aditi also performed the penance and pleased Lord Viṣṇu. The Matsya Purāṇa has not referred to it. According to the Sṛṣṭikhaṇḍa of the Padma Purāṇa Indra being defeated by demon Bāṣkali went to Brahmā and Brahmā meditated upon Lord Viṣṇu. Pleased Viṣṇu appeared there and assured the gods and Brahmā to help them. He also said that He would assume the shape of a dwarf and send the demon Bāṣkali to reside in the nether regions. In another place, this Purāṇa narrates (VI. 266) that Kaśyapa along with Aditi performed the *Payovrata* and obtained the desired boon. The Skand Purāṇa. and the Vāyu Purāṇa have not referred to it. According to the Viṣṇudharmottara Indra defeated by Bāṣkali took refuge under Brahmā and Brahmā accompanied by Indra went to Viṣṇu. Viṣṇu assured them that He would assume the form of a dwarf and snatch away his Kingdom from Bāṣkali (I. 21. 5-9). In another place (I. 55. 9 ff.) this Purāṇa says that Indra, defeated by Bali went to Kaśyapa and Kaśyapa accompanied by Indra went to Brahmā. They all went to Viṣṇu and Lord Viṣṇu assured them that he would assume the form of a dwarf and give back the kingdom to Indra. The Rāmāyaṇa says that both Kaśyapa and Aditi performed the *vrata* for a period of divine thousand years.[1] The Harivaṁśa contains the description of Vāmana Purāṇa, Saromāhātmya. The verses and legend are the same—gods defeated by Bali went to Aditi and Aditi being informed of the news brought them to the hermitage of Kaśyapa. They all went to *Brahmasabhā* and Brahmā directed them to go to Viṣṇu in the Śvetedvīpa and appease Him and obtain the desired boon from him. Chapters 66-69 of the third part of the Harivaṁśa tally verbatim with the Saromāhātmya chapters 3-6 of the Vāmana Purāṇa.

[Note: The description of the Vāmana-Purāṇa and Harivaṁśa is the same. The Bhāgavata P., Matsya P., Vāyu P. and the Mahābhārata have not referred to it. The Padma-Purāṇa (VI.

1. अदित्या सहितो राम दीप्यमान इवौजसा ।
देवीसहायो भगवान् दिव्यं वर्षसहस्रकम् ॥
व्रतं समाप्य वरदं तुष्टाव मधुसूदनम् ।
तपोमयं तपोराशिं तपोमूर्तिं तपोधनम् ॥

R., I. 29. 11-12

266) and Rāmāyaṇa say that Kaśyapa and Aditi appeased Lord Viṣṇu.]

Aditi's Penance and Viṣṇu's boon to her.

According to the Vāmana-Purāṇa (S.M.6.13 ff) gods after their return from Śvetadvīpa, persuaded Aditi to practise penance in the Kurukṣetra. Aditi did so for a period of ten thousand years in the forest named after her. She praised Lord Viṣṇu (S.M.6-17-35) and Lord Viṣṇu pleased with her, appeared in her presence. Being asked to select the boon, Aditi asked for the recovery of Indra's kingdom from the demons. Viṣṇu granted her the desired boon and said to be born from her. Aditi expressed her inablity to bear Him in her womb but Lord assured her that He would bear Himself and Aditi also. Thereafter, He came in the womb of Aditi. At another place (50.28ff) this Purāṇa says that Aditi, hearing the defeat of gods from Bali, propitiated Lord Viṣṇu in the *Mahodaya* country. Viṣṇu, being pleased, appeared before her and assured her to give back the kingdom of Indra by taking birth from her. Like previous description, Aditi shows her inablity to bear the Lord but Lord Viṣṇu says that he will bear to Himself as well as to Aditi. Thereafter, He entered the Aditi's womb. The Agni Purāṇa has not mentioned to the penance of Aditi but says that Viṣṇu pleased by Aditi's *stuti* became Vāmana (Agni Purāṇa 4.6). The Bhāgavata Purāṇa gives the account of Aditi's vrata in detail. She performed *Payovrata* in accordance to the methods advised by Kaśyapa and propitiated Lord Viṣṇu. On the conclusion Viṣṇu appeared before her and Aditi eulogised Him (VIII.17.8-10). Viṣṇu granted her the boon of being born from her womb. Thereafter, He came in the womb of Aditi. Brahmā made a praise of Lord (VIII.17.25-28). The Bhaviṣya Purāṇa only mentions in brief the boon granted to Aditi and Viṣṇu's arrival in her womb.[1] at the first place of Brahma Purāṇa the reference to the penance of Aditi is missing. It only says that on the request of gods, Viṣṇu came in the womb of Aditi (73.21). The second account

1. सा चिन्तयित्वा सुचिरं देव्या गर्भावतारणम् ।
अदितिर्वरयामास वाञ्छितं मे भविष्यति ।
अथ काले बहुतिथे गते सा गर्भिणी ह्यभूत् ।।
Bhav.P.,IV.76.11-12ab

neither refers to the penance of Aditi nor Viṣṇu's arrival in her womb. The Kūrma Purāṇa says that Aditi performed penance with the aim of Viṣṇu's birth as her son. Being pleased with her penance Viṣṇu appeared before her and asked her to choose the boon. Aditi requested Him to become her son. The boon was granted and Viṣṇu came in her womb (I.17.14ff.) According to the Matsya Purāṇa, Aditi performed the penance for thousand years without food. She praised Lord Viṣṇu (M.243.13-34=Vām. P. (S.M.) 6.17-36). Lord Viṣṇu, pleased with her stuti granted the boon and accepted to be born as her son. These passages correspond with the verse of the Vāmana Purāṇa, Saromāhātmya. The Padma Purāṇa contains this part of the story only in brief. At first place it only mentions the arrival of Viṣṇu in the womb of Aditi (Padma, I.30.). At the second place also this Purāna only contains Viṣṇu's arrival in Aditi's womb. (VI.266.31). This part is missing in the Vāyu Purāṇa. In the Skanda Purāṇa (I.1.17) Aditi asked Kaśyapa for the victory of her sons over the demons. Kaśyapa suggested her to observe a *vrata* for twelve months beginning from the month of Bhādrapada. Aditi did so and being pleased with them Lord Viṣṇu was born. The Vāyu and Viṣṇudharmottara Purāṇas have not mentioned it and this part of the story is also lacking in the Rāmāyaṇa and the Mahābhārata.

[Note: As shown above, many Purāṇas have given the account of the penance or *vrata* observed by Aditi in detail. Some others have referred to it in short and few are silent about it.]

Effects of Viṣṇu's arrival in the womb of Aditi

The Vāmana Purāṇa (S. M. ch. 8) narrates in detail the effects of Viṣṇu's arrival in the womb of Aditi—the entire earth shook on the arrival of Kṛṣṇa in the womb of Aditi; the mountains were disturbed and oceans agitated. Wherever Aditi placed her feet the earth bent low and the vigour of demons declined in that period. Finding the demons spiritless Bali enquired Prahlāda about it. Prahlāda meditated upon and knew about Viṣṇu's arrival in the womb of Aditi. He said it to Bali. On hearing it Bali said that his demons were more powerful than Hari. Prahlāda was much enraged and he cursed Bali to be deprived of his kingdom. Bali appeased him and he said to Bali that out of anger he lost his tolerance. At another place (ch. 51), this Purāṇa says that

at the time of dwarf shaped god's being in the womb of Aditi the demons were bereft of their *tejas*. Bali asked Prahlāda about its reason. Prahlāda's answer and curse tally with the previous description of this Purāṇa. Afterwards Prahlāda goes on pilgrimage. In the Dhundhu episode of this Purāṇa (Vam. P., ch. 52) the birth of Vāmana from Aditi is not mentioned. There Viṣṇu assumes the shape of dwarf on the request of gods.[1] In the Agni and Bhāgavata Purāṇas there is no mention of demons being bereft of their vigour. While Viṣṇu was in the womb of Aditi Brahmā praised Him (Bhāg. VIII. 17. 25-28). According to the Bhaviṣya Purāṇa after the birth of Vāmana earth shook, gods were satisfied and demons were frightened.[2] Here unlike the Vāmana Purāṇa these incidents happened after the birth of Vāmana and not after His arrival in the womb of Aditi. According to the Kūrma Purāṇa, when Lord Hṛṣīkeśa entered in the womb of Aditi various calamities appeared before Bali and he enquired about their cause. Prahlāda informed him about Viṣṇu's arrival in Aditi's womb. On Prahlādas advice Bali took shelter under Viṣṇu. The Kūrma Purāṇa has no reference to Prahlāda's curse on Bali. This part of story is available in the Matsya Purāṇa. The whole thing tallies with the corresponding part of the Vāmana Purāṇa (Saromāhātmya) in verbatim. According to the Padma-Purāṇa (1.30) when Lord Viṣṇu came in the womb of Aditi various auspicious and inauspicious omens were seen. The list of auspicious omens is given in detail (I.30.48-53). After the lapse of divine thousand years Lord Viṣṇu was born as Dwarf. At another place (VI.266) this Purāṇa does not refer to the effects of Viṣṇu's being in the womb of Aditi. It only mentions that Vāmana took birth after thousand years of conception. In the first description of the Skanda-Purāṇa (I.1.ch.18) there appears

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1. ततः कृत्वा स भगवान्वामनं रूपमीश्वरः।

   Vām.P., 52.52 ab

2. संचचाल मही जाते वामने तु त्रिविक्रमे ।
   भयं बभूव दैत्यानां देवानां तोष अभवत् ।।

   Bhav. P., IV.26.15cd-16ab

3. समाविष्टे हृषीकेशे देवमातुरथोदरे ।
   उत्पाता जज्ञिरे घोरा बलेर्वैरोचनेः पुरा ।।

   Kūrma P., I.17.28

no description of situations while Viṣṇu was in the womb of Aditi. At another place, it is noteworthy, (VII.2.14.9) Lord does not take birth from Aditi, but assumes the form of dwarf. The Vāyu Purāṇa has devoted no space for this part. The Viṣṇu-dharmottara Purāṇa at its first place (I.21) has no description of Viṣṇu's birth from Aditi. It only says that on the request of Brahmā Viṣṇu assumed the shape of a dwarf. At another place (I.55) this Purāṇa has mentioned Lord's birth from Aditi. It has also mentioned that Lord took away the lusture of demons while he was in the womb of Aditi. The Rāmāyaṇa (I.29) and the Mahābhārata (III.272) have not mentioned such things. The Harivaṁśa in the context narrates that Aditi bore the most lustrous one in her womb and the god while remaining in her womb took away the tejas of the three worlds.

[Note: From these descriptions it is evident that in few places, i. e. Vāmana (in Dhundhu episode), Skanda (in its last Khaṇḍa) and Viṣṇudharmottara (I.21 only) the birth of Vāmana is not described from Aditi. In some other places though the birth from Aditi is not denied, the description does not refer to these effects but simply say that Lord took his birth. However, in some places, as cited above, these events took place after Lord's birth.]

Vāmana's birth and His Physical shape

According to the Vāmana-Purāṇa (Saromāh. 9. 13. ff) Aditi gave birth to Lord Hari in the tenth month after conception. He was in the dwarf shape.[1] In the Dhundhu episode Lord assumed the shape of a dwarf. (Vam. 52. 52)[2]. At other place this Purāṇa says that after the three months of the commencement of Bali's sacrifice, when sun was in the *Mithuna* sign of Zodiac, Aditi gave

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1. ततो मासेऽथ दशमे काले प्रसव आगते ।
   अजायत स गोविन्दो भगवान् वामनाकृतिः ॥
   अवतीर्णे जगन्नाथे तस्मिन्सर्वामरेश्वरे ।
   देवाश्च मुमुचुर्दुःखं देवमाताऽदितिस्तथा ॥
   ववुर्वाताः सुखस्पर्शाः नीरजस्कमभून्नभः ॥ Vām.P., S. M. 9.13-15
2. ततः कृत्वा स भगवान्वामनं रूपमीश्वरः ॥ Vām. P., 52.52cd

birth to Lord Mādhava in dwarfish form.[1] Agni Purāṇa simply says that being pleased with the stuti of Brahmā, Kaśyapa and Aditi, Viṣṇu was born as dwarf from Aditi.[2] In the Bhāgavata Purāṇa, Viṣṇu is said as born in His beautiful divine form. The description of his divine form is given in detail (VIII. 18. 1-3). He immediately assumes the dwarfish shape[3]. This Purāṇa describes the physical shape of Lord Vāmana when he enters the sacrifice of Bali. *Maunjī* girddle was his lower garment and the skin of dear upper one. A lock of hair was on his head and he was Brāhmaṇa in the dwarfish shape.[4] The Bhaviṣya Purāṇa[5] says that Aditi gave birth to Vāmana Hari in the ninth month after conception. His legs and the body were of small size and the head was big. His hands, legs and middle part were small. The Kūrma Purāṇa too narrates that Viṣṇu was born in his usual divine form having four hands and Śrīvatsa on his chest.[6] At the instance of Bharadvāja He assumed the shape of a Vāmana and went to the sacrifice of Bali. He was wearing black skin of a deer, sacred thread, and a staff of Palāśa. A lock of hair was on his

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1. एवमश्वे समुत्सृष्टे वितते यज्ञकर्मणि ।
   गते च मासत्रितये हूयमाने च पावके ।।
   पूज्यमानेषु दैत्येषु मिथुनस्थे दिवाकरे ।
   सुषुवे देवजननी माधवं वामनाकृतिम् ।। Vām.P., 62.33-34
2. स्तुतोऽसौ वामनो भूत्वा ह्यदित्यां स क्रतुं ययौ ।। Agni P., 4.7ab
3. यत्तद्वपुर्भाति विभूषणायुधैरव्यक्तचिद्व्यक्तमधारयद्धरिः ।
   बभूव तेनैव स वामनो वटुः संपश्यतोर्दिव्यगतिर्यथा नटः ।।
   Bhāg. P., VIII. 18.12
4. मौञ्ज्या मेखलया वीतमुपवीताजिनोत्तरम् ।
   जटिलं वामनं विप्रं मायामाणवकं हरिम् ।। ibid VIII. 18.24
5. सुषुवे नवमे मासि पुत्रं सा वामनं हरिम् ।
   ह्रस्वपादं ह्रस्वकायं महच्छिरसमर्भकम् ।।
   पाणिपादोदरकृशं स्वयं नारायणं हरिम् ।। Bhaviṣya P., IV. 76. 12-13
6. काले प्राप्ते महाविष्णुं देवानां हर्षवर्धनम् ।
   असूत······।।४१।।चतुर्भुजं विशालाक्षं श्रीवत्सोरसि भूषितम् ।।
   kūrma I. 17. 41-42

head and he was reciting the vedas. His body was shining[1]. In the Matsya Purāṇa (244.60 cd) it is simply said that Lord Viṣṇu was born as dwarf from Aditi. His shape is described at the time of his entrance into Bali's sacrifice. A lock of hairs was on his head; he was holding *chatra*, *Daṇḍa* and *kamaṇḍalu* in his hands; He was an embodiment of all the gods[2]. Padma-Purāṇa, in its first place (I. 30) does not describe the physical shape of the Vāmana. It only says that after a divine thousand years of conception Aditi gave birth to Vāmana[3]. In its second place (VI. 267) this Purāṇa says that Aditi gave birth to Lord Viṣṇu after a divine thousand years of conception in the form of a dwarf. *Śrīvatsa* and *Kaustubha* were on his chest, his body was shining like full moon[4]. The Skanda Purāṇa (I. 1.18.158) says that Lord Viṣṇu became the son of Aditi in dwarf form after the completion of her *Vrata*[5]. At another place (VIII. 2.14.81-2) this Purāṇa says that Viṣṇu assumed the shape of a dwarf Brāhmaṇa in the *Madhyadesh*. He was adept in the four Vedas. His belly was large and hands were small in size. He was lame and his head was big; his *hanu*,

1. आस्थाय वामनं रूपं यज्ञदेशमथागमत् । 48
   कृष्णाजिनोपवीताङ्ग आषाढेन विराजितः ।
   ब्राह्मणो जटिलो वेदानुद्गिरन् सुमहाद्युतिः ॥
   kūrma A I. 17. 48-49

2. स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
   सर्वदेवमयो विप्रो बलेरध्वरमभ्यगात् ॥
   M. P., 244. 46 cd 47 ab

3. दधार दिव्यं वर्षाणां सहस्रं दिव्यमीश्वरम् ।
   ततः समभवत्तस्यां वामनो भूतवामनः ॥
   Padma P., D. 30. 63

4. अथ वर्षसहस्रान्ते सर्वलोकमहेश्वरम् ।
   अदितिर्जनयामास वामनं विष्णुमच्युतम् ॥
   श्रीवत्सकौस्तुभोरस्कं पूर्णेन्दुसदृशद्युतिम् ।
   सुन्दरं पुण्डरीकाक्षमतिखर्वतनुं हरिम् ॥
   वटुवेषधरं देवं सर्ववेदाङ्गगोचरम् ।
   मेखलाजिनदण्डादिचिह्नैरङ्कितमीश्वरम् ॥
   Padma P., VI. 267. 1-3

5. व्रतेन तेन संतुष्टो भगवान् हरिरीश्वरः ।
   वटुरूपेण महता पुत्रभूतो बभूव ह ॥
   SK. P., I. I. 18. 150

thighs and neck were big[1]. He was wearing the white garments and he was holding *chatra* and *Kamaṇḍalu*. In this connection the Viṣṇu-dharmottara narrates that Aditi gave birth to Vāmana in due time. His all physical organs were small and fat. He was adorned with the black skin of an antelope, *jaṭā*, *Daṇḍa* and *Kamaṇḍalu*[2] The Mahābhārata contains this part of the legend in this manner, : after a thousand years of conception Aditi gave birth to Vāmana; his colour resembled with the colour of the clouds of rainy season; His eyes were shining; His chest was adorned with the Śrītvatsa and He was bearing the Daṇḍa, Kamaṇḍalu, sacred thread and jaṭā[3]. The Vāyu Purāṇa has no reference to it. According to the Harivaṁśa Aditi was pregnant for period of divine thousand years and there-after produced Lord Vāmana who was shining like the cloud of rainy season and his eyes were red[4]. While he was in the womb of Aditi he took away

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1. एतस्मिन्नेव काले तु विष्णुर्वामनतां गतः ।
   मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थयात्रिकः ॥
   महोदरो ह्रस्वभुजः खञ्जपादो महाशिराः ।
   महाहनुः स्थूलजंघो स्थूलग्रीवोऽतिलम्पटः ॥
   श्वेतवस्त्रो बद्धशिखच्छत्रोपानत्कमण्डलून् ।
   SK. P., VII. 2. 14. 81-82
2. ततः कालेन सुषुवे अदितिर्वामनाकृतिम् ॥
   ... ...
   संक्षिप्तसर्वावयवैः पीनैः संक्षिप्तपर्वभिः ।
   कृष्णाजिनजटादण्डकमण्डलुविराजितम् ॥
   Viṣṇudh. P., I. 55. 11 cd, 17
3. कश्यपस्यात्मजः श्रीमानदित्या गर्भधारितः ।
   पूर्णे वर्षसहस्रे तु प्रसूता गर्भमुत्तमम् ॥
   दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः ।
   दण्डी कमण्डलुधरः श्रीवत्सोरसि भूषितः ॥
   जटी यज्ञोपवीती च भगवान् बालरूपधृक् ।
   Mbh., III.273.62-64ab
4. अदितिर्देवमाता च गर्भं दध्रेऽतितेजसम् ।
   भूतात्मानं महात्मानं दिव्यं वर्षसहस्रकम् ॥
   पूर्णे वर्षसहस्रे तु प्रसूता गर्भमुत्तमम् ।
   सुराणां शरणं देवमसुराणां विनासनम् ॥
   Harivaṁśa, III.69.18-19
   ... ...

the tejas of the demons and thereby protected the gods.[1]

[Note: From the above-mentioned details it is evident that few texts have omitted this part of the story. Some of them say that Lord Vāmana was in the womb of Aditi for a period equal to divine thousand years. But the Vāmana Purāṇa, Saro-Mahatmya, says that Aditi gave birth to Lord Vāmana in the tenth month after conception. In two places viz. Vām. P. Dhundhu episode and Skanda P. (VII. 2.14) Viṣṇu directly assumes the shape of a dwarf without entering the womb of Aditi. Various texts have also mentioned the shape of Vāmana, some in the context of His birth and some at the time of his entrance in Bali's sacrifice.]

Initiation of Vāmana and His arrival in Bali's Sacrifice.

According to the Vāmaṇa Purāṇa (S. M.) Brahmā performed the *Jātakarma* rites of Vāmana and praised him. Various gods presented to him many articles as Palāśa-daṇḍa, Kamaṇḍalu, garments etc.[2] Thereupon, he proceeded to the sacrifice of Bali. Bṛhaspati was leading Him. Wherever Vāmana set his foot the earth produced a hallow. Bali enquires about these abnormalities to Śukra who says that Viṣṇu is coming in the form of a dwarf in sacrifice. He also instructs Bali not to give even a smallest thing to Vāmana. Bali expresses His inablity to obey his orders. Meantime, Vāmana arrives there.[3] The dialogue between Bali and Śukra is described in detail in the Vāmana and Bhāgavata Purāṇas where Śukra gives many arguments for not giving even a single thing to Vāmana. This aspect of the story is very interesting. In the Dhundhu episode of the Vāmana Purāṇa (ch. 52) it is narrated that

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स तु जातः सुरेशानः कश्यपस्यात्मजः प्रभुः ।
नवदुर्दिनमेघाभो रक्ताक्षो वामनाकृतिः ॥
श्रीवत्सेनोरसि श्रीमान् रोमजातेन राजतः ॥
ibid III. 70.32-33ab

1. गर्भस्थेन तु देवेन परित्राताः सुरास्तदा आददानेन तेजांसि
ibid

2. ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।
यज्ञोपवी ˙ भगवान् ददौ तस्य बृहस्पतिः ॥
आषाढमददाद्दण्डं मरीचिर्ब्रह्मणः सुतः ।
कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिराः ॥
आसनं चैव पुलहः पुलस्त्यः पीतवाससी ॥
Vām. P. (S. M.), 9. 36-37

3. Ibid (S. M.) 10. 1 ff

on the request of gods, Viṣṇu assumed the form of a dwarf and released His body in the water of river Devikā. He was seen by demon Dhundhu who was performing his sacrifice on the bank of river Devikā. All of the persons present there seized the drowning dwarf and brought Him out of the water. Thus He came in the sacrifice of Bali.[1] At the second place where this legend is contained, Brahmā praises Lord Vāmana at the time of His birth. Thereafter, Bharadvāja performed His jātakarma and other ceremonies. He also performed His vratabandha rites.[2] The various sages and kings presented to Him many things.[3] Thereafter He was taught by Ṛṣis and became acquainted with all the knowledges within a month. Bharadvaja taught to him the Sāmaveda. Accompanied by Bharadvāja He went to Bali's sacrifice which was being performed at Kurukṣetra. The Agni-Purāṇa only says that Lord Vāmana took birth from Aditi and went to Bali's sacrifice at Gangādvāra (Agni P. 4. 6). According to the Bhāgavata Purāṇa, sages led by Prajāpati performed the initial sacrament of Vāmana and they gave various articles to Him.[4] He heard of the sacrifice of Bali being performed at

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1. ibid 52. 52-57
2. ibid 62. 35-44
3. यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।
   मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ॥
   पालाशमददाद्दण्डं मरीचिर्ब्रह्मणः सुतः ।
   अक्षसूत्रं वारुणिस्तु कौश्यं वेदमथाङ्गिराः ॥
   छत्रं प्रादाद्रघू राजा उपानद्युगलं नृगः ।
   कमण्डलुं बृहत्तेजाः प्रादाद्विष्णोः बृहस्पतिः ॥
   Vām. P., 62. 45-47
4. तस्योपनीयमानस्य सावित्रीं सविताऽब्रवीत् ।
   बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽददात् ॥
   ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः ।
   कौपीनाच्छादनं माता द्यौश्च्छत्रं जगतीपतेः ॥
   कमण्डलुं वेदगर्भः कुशान्सप्तर्षयो ददुः ।
   अक्षमालां महाराज सरस्वत्यव्ययात्मनः ॥
   तस्मा इत्युपनीताय यक्षराट् पत्रिकामदात् ।
   भिक्षां भगवती साक्षादुमादादम्बिका सती ॥
   Bhāg. P. VIII.18.14-17

Bhṛgukaccha on the bank of river Narmadā and went there. The Bhaviṣya-Purāṇa says that the Kaśyapa and Aditi performed the *upanayana* and other sacraments of Vāmana and He went to Bali's sacrifice (IV. 76. 16-18). The Brahma Purāṇa only says that Vāmana went to Bali's sacrifice (Br. 73.21 ff). According to the Kūrma Purāṇa (I. I7. 44-50) Vāmana read the Vedas after his upanayana ceremony from Bharadvāja and started to Bali's sacrifice. The description of the Matsya Purāṇa (244. 64-88) tallies in verbatim with the description of the Vāmana Purāṇa (Saromāhātmya, 9. 17-44). It narrates that Brahmā performed his jātakarma and other rites and praised him, various sages presented to Him various things and thereafter He went to Bali's sacrifice. In its first account (I. 30) the Padma Purāṇa says that Vāmana assisted by Indra went to the house of Bāṣkali. It is noteworthy that here Bali's sacrifice is not mentioned. At another place (VI. 267) this Purāṇa says that after his birth Vāmaṇa enquired the gods about his duties and on their advice he went to the sacrifice of Bali (VI. 267. 4-9). According to the Skanda Purāṇa (I. 1. 18. 159-162) Kaśyapa and Aditi performed the *upanayana* ceremony of Vāmaṇa, and different gods presented many things to Lord Vāmaṇa.[1] Afterwards he went to the sacrifice of Bali. At another place this Purāṇa has not mentioned Vāmaṇa as the son of Aditi. (Sk. VII. 2. I4.80 ff) Viṣṇu assumed the form of a dwarf due to a curse of Vālakhilya sages. After a long time he went to Bali's sacrifice (VII. 2. 18.214). The Viṣṇudharmottara in its first account (I. 21) does not refer to Vāmana's birth from Aditi. On the request of Brahmā he assumed the shape of a dwarf and along with Indra went to the Bāṣkali's house. Here Bāṣkali's sacrifice is not mentioned. At other place (I. 55) this Purāṇa holds that at the time of the birth of

1. अदित्या कश्यपेनैव उपनीतस्तदा प्रभुः ।
उपनीतेऽथ संप्राप्तो ब्रह्मा लोकपितामहः ॥
दत्तं यज्ञोपवीतं च ब्रह्मणा परमेष्ठिना ।
दण्डकाष्ठं प्रदत्तं हि सोमेन च महात्मना ॥
मेखला च समानीता अजिनं च महाद्भुतम् ।
तथा च पादुके चैव मह्या दत्ते महात्मनः ॥
तत्र भिक्षा समानीता भवान्या चार्थसिद्धये ।
एवं भगवते दत्तं विष्णवे विष्णुरूपिणे ॥
Sk.P.,I.1.18.159-162

Vāmaṇa Bali started *Aśvamedha* sacrifice at Śāligrāma. Bṛhaspati carried Vāmana on his left shoulder in Bali's sacrifice. Here presentation of various articles by Ṛṣis to Vāmana and his *jātakarmakriyā* is not mentioned. According to the Rāmāyaṇa Viṣṇu being born from Aditi in the form of a dwarf went to Bali (I. 29. 19-20). No more details are given here. In this context the Mahābhārata (III. 272. 63-65) contains that Vāmana along with Bṛhaspati went to the sacrifice of Bali. The Harivaṁśa says that after the birth of Vāmaṇa, Brahmā made an eulogy to him and requested him to go to Bali's *Aśvamedha* sacrifice and to snatch away the kingdom of Bali. Viṣṇu assisted by Bṛhaspati went to the sacrifice of Bali.

[From the above details it is evident that in some places the account is very brief, while others give it in detail. In two places (Padma P. I.30 and Viṣṇudharmottara 1.21) where the name of demon is said to be Bāṣkali, the sacrifice of Bāṣkali is not mentioned. In some places, the name of Ṛṣi, assisted by whom Vāmana went to Bali's sacrifice, is Bṛhaspati while few others have mentioned as Bharadvāja.]

Place of Bali's Sacrifice

The place where Bali performed his Aśvamedha-Sacrifices varies according to different Purāṇas. At both the places in the Vāmana Purāṇa, where Bali legend is contained, the sacrificial place is said to be Kurukṣetra. At the first place in Saromāhātmya the legend is narrated in glorification of Kurukṣetra. At the sacond place the land is said to be the holy land of Kurukṣetra.[1] In the Dhundhu-Vāmana legend of the Vāmana Pnrāṇa, the sacrificial place is said to be situated on the bank of River Devikā.[2]

1. ब्रह्मन् व्रजामि देह्याज्ञां कुरुक्षेत्रं महोदयम् ।
तत्र दैत्यपतेः पुण्यं हयमेधं प्रवर्त्तते ।।
Vām. P. 62. 52
स चाभ्यगच्छत् कुरुजाङ्गलं हि ।।
ibid 63. 28
कुरुक्षेत्रं पुण्यदेशं प्रसिद्धम् ।।
ibid 65. 41
2. ततो धुन्धुर्देविकायाः प्राचीने पापनाशने ।
भार्गवेन्द्रेण शुक्रेण वाजिमेधाय दीक्षितः ।।
ibid 52. 39

In the opinion of the Agni-Purāṇa the place was Gaṅgādvāra.[1] The Bhāgavata describes it at Bhṛgukaccha on the north bank of the river Narmadā[2], while the Skanda Purāṇa holds it as Gurukulya on the bank of the same river.[3] The Viṣṇudharmottara narrates it as Śāligrama.[4]

Cosmic (Virāṭ) form of Vāmana

Many Purāṇas describe the comic form of Vāmana which He assumed for measuring the universe. In this connection, the Vāmana Purāṇa has described the cosmic form of Vāmana in detail at two places (S.M. 10.49-64; 65.19-32). Except the Vāmana P. only Bhāgavata P. (VIII.20.21-34) and the Harivaṁśa (III.71.44-55) have described this cosmic form of Vāmana in detail. In these descriptions, the whole universe, comprising of all the things is depicted in the body of the *virāṭa Puruṣa.* Some other Purāṇas simply narrate that the dwarfish shape was changed into non-dwarfish form (वामनोऽभूदवामन: Agni P. 4.10). The other Purāṇas say that Vāmana assumed virāṭa or Trivikrama form and measured out the whole universe.

Three steps of Vāmana.

Various Purāṇas describe the places where the three steps of Viṣṇu were placed or the places which were traversed by the three steps of lord Vāmana after assuming the cosmic form. At the first place of the Vāmana-Purāṇa (S.M.10.63-4) it is said that Viṣṇu traversed the earth, *Nabhas*, and *Para* regions.[5] At another

1. स्तुतोऽसौ वामनो भूत्वा ह्यदित्यां स क्रतुं ययौ ।
बलेः श्रीयजमानस्य गङ्गाद्वारे गृणन्स्तुतिम् ॥
A. P., 4. 7

2. तं नर्मदायास्तट उत्तरे बलेर्य ऋत्विजस्ते भृगुकच्छसंज्ञके ।
प्रवर्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं यथा रविम् ॥
Bhāg. P., VIII. 18. 21

3. तन्नर्मदाया गुरुकुल्यसंज्ञकं तीरें महातीर्थमुदारशोभनम् ॥
Sk. P., I. 1.18.153

4. एतस्मिन्नेव काले तु हयमेधाय दीक्षितः
बलिर्दैत्यपतिः श्रीमान् शालिग्राममुपासितः ॥
Viṣṇudh. P., I. 55. 13

5. तस्य विक्रमतो भूमिं चन्द्रादित्यौ स्तनान्तरे ।
नभो विक्रममाणस्य सक्थिदेशे स्थितावुभौ ॥
परं विक्रममाणस्य जानुमूले प्रभाकरौ ।
Vām. P., (S.M.),10.63-64ab

place (65.29 ff.) this Purāṇa says that the Lord traversed the whole earth comprising of all movables and immovables by his first step and the regions named Svaḥ, Janaḥ etc. by his second step.[1] The third step was incomplete. The same idea is contained in the Dhundhu-legend of the Vāmana Purāṇa (52.83-85). The Agni Purāṇa says that Vāmana placed his three steps on the regions named Bhūḥ, Bhuvaḥ and Svaḥ respectively. In this connection the Bhāgavata Purāṇa says that Viṣṇu traversed the earth by his first step and thereafter placed his second step on the triviṣṭapa[3] and thus nothing remained for the third step.

The Bhaviṣya Purāṇa says that Lord Vāmana while placing his two feet on the earth covered the heaven by his head. No place was left for his third step.[4] The Brahma Purāṇa holds that placing his step on Kūrmapṛṣṭha he placed his first step on the sacrifice of Bali. His second step reached upto *Brahmaloka* and no space was left for the third step.[5] In this context the Kūrma-Purāṇa simply says that He traversed the earth and the heaven (I.30.174-175). Lord Viṣṇu placed his first step on the sun, the second on the polar star (Dhruva) and by his third step pressed

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1. क्रमेणैकेन जगतीं जहार सचराचराम् । 29 cd
द्वितीयेन क्रमेणाथ स्वर्महर्जनतापसा: । 31 ab
भगवानप्यसंपूर्णे तृतीये तु पदे विभु: ।। 35 cd
Vām. P., ch. 65

2. तोये तु पतिते हस्ते वामनोऽभूदवामन: ।
भूर्लोकं स भुवर्लोकं स्वर्लोकं च पदत्रयम् ।। A. P., 4.10

3. क्षितिं पदैकेन बलेर्विचक्रमे नभ: शरीरेण दिशश्च बाहुभि: ।
पदं द्वितीयं क्रमतस्त्रिविष्टपं न वै तृतीयाय तदीयमण्वपि ।।
Bhāg. P., VIII.20.33 cd-34 ab

4. पादौ भूमौ प्रतिष्ठाप्य शिरसाऽऽवृत्य रोदसी ।
ताभ्यामिन्द्रादिकाँल्लोकाँल्ललाटे ब्रह्मण: पदम् ।
न तृतीयं पदं लेभे ततो नेदुर्दिवौकस: ।।
Bhaviṣya P., IV. 76. 21-22

5. कूर्मपृष्ठे पदं न्यस्य बलियज्ञे पदं न्यसत् ।
द्वितीयं तु पदं प्राप ब्रह्मलोकं सनातनम् ।।
तृतीयस्य पदस्यात्र स्थानं नास्त्यसुरेश्वर ।
Br. P., 73. 48-49

on the Brahmāṇḍa.[1] At another place (VI.267.34-41) the Padma-Purāṇa says that Lord Viṣṇu measured out the whole earth by his first step, the regions upto *Brahmaloka* by second step and the third step was unfulfilled. The same idea is contained in the Skanda-Purāṇa (I.1.19.12). At one place the Viṣṇudharmottara P. (I.21.20-21) says that the first step was on the Sun, the second on Dhruva and the third was incomplete. These verses resemble with that of the Padma Purāṇa (I.30.174-175) verses already quoted. At another place the Viṣṇudharmottara[2] (I.55.42) says that the first step was on the Himālaya, the second on the Meru and no place was available for the third. The Rāmāyaṇa and the Mahābhārata do not mention these three steps. The Harivaṁśa repeats the verses of the Vāmana Purāṇa (Saromāhātmya 10.63-64)

[Note: In many texts it is simply said that Lord Viṣṇu while assuming the cosmic form measured out the whole earth by his first step and by his second step he measured the upper regions. No place was available for the third step. In some Purāṇas the places where Viṣṇu placed his steps are said to be as Sun, Dhruva, Himālaya, and Meru-Mountain. In Agni the places are *Bhūh*, and *Svaḥ* regions.]

Fettering of Bali and Boons granted to him.

The Vāmana Purāṇa in its first description (Saromāhātmya, ch, 10), has not referred to the bondage of Bali by Vāmana. It only says that Lord Urukrama gave the three worlds to Indra and for Bali He assigned the *Sutalaloka*. Various boons were also granted for Bali's enjoyments and comfort.[3] At the second place (65.36 ff.) this Purāṇa describes that Viṣṇu seeing his third step unfulfilled said to Bali: O king of demons, by debt, a person gets

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1. देवस्य वामचरणे निविष्टो दानवालयः ।
तत्र क्रमं स प्रथमं ददौ सूर्ये जगत्पतिः ॥
द्वितीयं च ध्रुवे देवस्तृतीयेन च पार्थिव ।
ब्रह्माण्डस्ताडितस्तेन देवेनाद्भुतकर्मणा ॥
Padma P., I. 30. 174-175

2. प्रथमं तु पदं जातं नौर्बन्धशिखरे मम ।
द्वितीयं मेरुशिखरे तृतीयं नाभवत्क्वचित् ॥
Viṣṇudh. P., I. 55. 42

3. Vām. P. (S. M.), 10. 65-80

terrific bondage. Thereafter a dialogue between Vāmana and Bāṇa took place. Viṣṇu granted various boons to Bali and sent him in the *Pātāla*.[1] Here, also, fettering of Bali is not recorded though Viṣṇu said that Bali deserved bondage. The boons granted to Bali by Viṣṇu are almost the same at both the places. In the Agni-Purāṇa also bondage of Bali is not referred to. In the Bhāgavata Purāṇa this part of the story has found a larger description. Here, after the measuring of the three worlds by Viṣṇu, Garuḍa fettered Bali with Varuṇa's noose.[2] Thereafter Viṣṇu made various derogatory remarks on Bali. Prahlāda, Vindhyāvalī and Brahmā pacified Viṣṇu to show mercy on Bali. Thus being appeased Viṣṇu granted many boons to Bali and sent him to reside in the *Sutalaloka*.[3]

The bondage of Bali is not referred to in the Bhavisya-Purāṇa. According to its narration Viṣṇu directed Bali to reside in the *Sutalaloka* and awarded many boons to him (Bhaviṣya-Purāṇa IV. 76. 25-26). The Brahma-Purāṇa, too, has not mentioned Bali's fettering by Viṣṇu or Garuḍa. It only mentions that Viṣṇu pleased with the gift of Bali granted many vara-s to him (Br. P. 73.52 ff.) At the next place (ch. 213) this Purāṇa has omitted this part. According to the Padma Purāṇa (I. 30) after the measuring of the three worlds by Trivikrama, Bāṣkali selected the devotions in Viṣṇu, death by Viṣṇu and residence in Śvetadvīpa as boons[4] and these boons were granted. Here fettering is not referred to. At the next place (VI. 267) this Purāṇa does not refer to the bondage of Bali and simply contains that Viṣṇu made him the king of all the demons, Nāgas and creatures residing in the water till the *Pralaya*. The Rasātala was assigned his residence[5]. The description con-

1. Vām. P., 65. 35 ff.
2. अथ तार्क्ष्यसुतो ज्ञात्वा विराट् प्रभुचिकीर्षितम् ।
   बबन्ध वारुणैः पाशैर्बलिं सौत्येऽहनि क्रतौ ॥
   Bhāg. P, VIII. 21. 26
3. ibid VIII, chs. 21, 22
4. भक्तिं वृणोमि देवेश त्वद्धस्तान्मरणं मम ।
   व्रजामि श्वेतद्वीपं ते दुर्लभं तु तपस्विनाम् ॥
   Padma P., I. 30. 192
5. रसातलं शुभं लोकं प्रददौ भक्तवत्सलः ।
   सर्वेषां दानवानां तु नागानां यादसामपि ॥
   राजानं तु बलिं चक्रे यावदाभूतसंप्लवम् ॥
   ibid VI. 267. 56-57

tained in the Matsya Purāṇa (ch. 245) is identical with that of the Vāmana Purāṇa, Saromāhātmya. In the Kūrma Purāṇa, too, fettering of Bali is missing. Here Vāmana directs Bali to go to Pātāla and enjoy various enjoyments there.[1] In the Vāyu Purāṇa, the fettering of Bali is narrated in clear precise terms.[2] The Viṣṇudharmottara simply says that since the nether world was not measured demons made it their abode. It neither mentions the bondage of Bali nor boons granted to him (I. 21.35-36). At second place (I.55) this Purāṇa narrates that while directing Bali to reside in the nether world Viṣṇu granted various boons to him (I.55. 43-54). The Skanda Purāṇa in its Māheśvara Khaṇḍa says that Garuḍa seeing Bali unable to fulfil the third step of Viṣṇu made certain derogatory remarks against Bali and bound him with Varuṇa's fetters (Sk. I. 1. 19. 28-31). Thereafter Bali's wife Vindhyāvalī propitiated Lord Vāmana and Viṣṇu pleased with their devotion granted many boons to Bali and directed him to reside in the nether world (I. 1. 19. 53-59). At the other place this Purāṇa holds that Viṣṇu seeing his third step unfulfilled asked Bali that either Bali make fulfilment of his third step or accept the bondage. Thereupon, a discussion started between Bali's son and Vāmana. However here is no mention of binding of Bali by Viṣṇu, at the end Viṣṇu grants various boons to Bali and directs him to reside in the *Sutalaloka* for the period of the Śrāddhadeva Manu (Sk. VII. 2). The Rāmāyaṇa (I. 29) and the Mahābharata (III. 272) neither mention the boons granted to Bali nor his bondage. The Harivansa while abstains from the description of bondage of Bali, mentions the boons granted to Him (III. 72.31ff).

[Note: Some texts refer to the fettering of Bali by Vāmana or Garuḍa on Bali's inablity fulfil to the third step of Vāmana. Many texts describe the boons granted to Bali. Few texts omit all the things.]

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1. जगादवश्यं जगदन्तरात्मा पातालमूलं प्रविशेति भूयः ।
समास्यतां भवता तत्र नित्यं भुक्त्वा भोगान्देवतानामलभ्यान् ।
ध्यायस्व मां सततं भक्तियोगात्...कल्पदाहे पुनर्माम् ॥
K. P., I. 17. 61-62

2. बलिः सितो महापाशैः सबन्धुः ससुहृद्गणः ।
विरोचनकुलं सर्वं पाताले संनिवेशितम् ॥
Vāyu P.. II 36. 85

Conclusion

We have thus, seen the various aspects of the legend available in the Vedas, Epcis and the Purāṇas. In the opinion of many scholars the original reference of the story in the Ṛgvedic Saṁhitā represents a natural phenomenon. However, the references met with in the other Vedic literature clearly indicate the classical account of the legend. In the epics and the Purāṇas, the story has found its fullest expression. In the Purāṇas we meet with three legends of Vamana: (1) Bali-Vāmana legend contained in all the Purāṇas and the epics, (2) Bāṣkli-Vāmana legend contained in Padma (I.30) and Viṣṇudharmottara (I.21) Purāṇas, and (III) Dhundhu-Vāmana legend contained in the Vāmana Purāṇa (ch.52). The story has various major and minor diversities in different texts and those are shown at respective places. The basic theme of the legend is the conflict among the demons and the gods in which gods though defeated at earlier stages win over the demons with the help of lord Viṣṇu who for their rescue assumes the diminutive shape. The diminutive form of the god is only a veil which puts out of sight His irresistible powers. As shown by Sir George W. Cox, the story has its parallels in foreign countries. He observes, "Much of the later mythology respecting Viṣṇu turns on the dwarf incarnation which may be compared with the myth of the mained Hephaistos.[1] In both cases the defect is simply a veil putting out of view the irresistible power of the god, the fire at its birth is weak and its flame puny; the Sun sheds but little warmth as he rests on the horizon at his rising; and it might be said that none could tell how vast a power lay in these seemingly weak and helpless beings. So Viṣṇu manifesting himself as the dwarf obtains, from the Asuras as much as he can lie upon or as much as he can cover in three strides."[2] Other traditional heroes having diminutive size are many in number: "Odyseus is small when he stands as compared with Menelaos: in other words he is shortshanks (Grimon). Boots is despised for his insignificant stature and the Master Thief incurs the same contempt. The idea of mere diminutiveness issues at lengh in the story of Ton Thumb: but Ton Thumb is in reality to be despised as any other hero of the Aryan legends.[3]

1. For the detailed descriptin of the legend of Hephaistos see 'A Handbook of the Greek Mythology' by H. Rose,pp.165 ff.
2. Sir George W. Cox. The Mythology of the Aryan Nations, P.343.
3. ibid, p·343.fn.5.

SOME OBSERVATIONS ON THE VĀMANA PURĀṆA

By

A. D. PUSALKER

[अस्मिन् निबन्धे डाक्टरपुसाळकरमहोदयेन वामनपुराणसंबन्धिविविध-प्रश्नानां विषयाणां च संक्षिप्तं प्रामाणिकं च विवेचनं प्रस्तुतम् । प्रथमतः वामनपुराणस्य महापुराणत्वविषये उपपुराणत्वविषये विभिन्नविचाराणां परिचयः प्रदत्तस्तदनन्तरं सात्त्विक-राजस-तामस-वर्गेषु कस्मिनस्यावस्थिति-रित्यपि प्रदर्शितम् । वामनपुराणस्य विस्तारविषये बृहद्वामनपुराणस्या-वस्थितिविषयेऽपि विचारः कृतः । पुराणपञ्चलक्षणानां वामनपुराणे स्थितिरपि प्रदर्शिता । वामनपुराणस्य निर्माणकालविषये प्रचलितमतानां विवरणं दत्वा वामनपुराणस्य निर्माणसमयः ६००-९०० ई० खिष्ट्रिय-वर्षाणां मध्ये प्रतिपादितः । अनेकपुराणेषूपलब्धानां विविधचरितानां कथानां वामनपुराणीयानि कानि चरितानि प्राचीनानि काः कथाश्च अर्वा-चीना इत्यपि विचारितम् । अन्ते च सर्वभारतीयकाशिराजन्यासेन प्रकाशितस्य वामनपुराणसंस्करणस्य प्रामाणिकत्वमुपयोगित्वं च विवेचितम्; अस्य संस्करणस्य समालोचना विदुषा लेखकेन भण्डारकरप्राच्यशोध-संस्थानस्य पत्रिकायां ५० भागे प्रकाशिता इत्यपि कथितम् ।]

The *Vāmana Purāṇa* (= *VP*) is included among the Mahā-purāṇas in all the lists of the Mahā-purāṇas, including those of Alberuni and Kavīndrācārya.[1] In almost all the lists, the exceptions being those in the *Liṅga*, *Kūrma* and *Śiva*, where the *VP* stands the 13th and in the *Devī-Bhāgavata*, where it stands the 8th, the *VP* occupies the 14th place. The *VP* itself calls it the 14th Purāṇa (Venk. Ed., 95. 36: चतुर्दशं वामनमाहुरग्र्यम्).

Before we turn to the classification and extent of the *VP*. let us consider the point about the *Vāmana Upa-purāṇa*. There are about twentythree lists of the Upa-purāṇas, and the *Garuḍa*, *Kūrma*, and *Bṛhad-dharma* alone among these "name a *Vāmana Upa-purāṇa* instead of the *Mānava* mentioned in the other lists."[2] The change of the name of *Mānava* to *Vāmana* was due, according to Hazra, either to the ignorance of the people regarding the real

1. For references, cf. *Purāṇa*, VII, pp. 334-340.
2. *Studies in the Upapurāṇas*, II, p. 512 ; also, I, pp. 4-13.

title and nature of the work or to the replacement of the one by the other at an early date. It may be observed in this connection that the lists include even the *Nāradīya*, *Brahmāṇḍa*, *Garuḍa*, *Kūrma*, and *Bhāgavata* among the Upa-purāṇas. As shown by Hazra, none of the above Upa-purāṇas, including the *Vāmana Upa-purāṇa*, have been drawn upon or referred to by any author nor are any MSS available.

Now, about classification. The Purāṇas have been classified into Sāttvika, Rājasa and Tāmasa, from the Vaiṣṇava point of view, by the *Padma*[3] and *Bhaviṣya*,[4] and according to both of these Purāṇas, the *VP* falls under the Rājasa Purāṇas. The *Padma*, which identifies the eighteen Purāṇas with different limbs of Viṣṇu, identifies the *VP* with the skin of Viṣṇu (I. 62. 6 : त्वगस्य वामनं स्मृतम्). The *Matsya*[5] adds another category to these three, and classifies the Purāṇas under the Sāttvika, Rājasa, Tāmasa and Saṁkīrṇa Purāṇas, but does not enumerate the Purāṇas under each category. According to the *Skanda* (VII. 1. 2. 89), Viṣṇu is praised in four, Brahmā and Ravi in two each, and Śiva in the remaining ten Purāṇas. It does not mention the names of the Purāṇas at that place; but the names have been given in the Śivarahasya where the *VP* is included under the Śaiva Purāṇas.[6] Later Tamil works also appear to place the *VP* under the Śaiva Purāṇas.[7]

Among the modern scholars, both H. P. Shastri[8] and Kane,[9] classify the Purāṇas on the basis of their contents, and include the *VP* under the Sectarian Purāṇas, along with the *Liṅga* and *Mārkaṇḍeya*. Shastri further says that the *VP* "is in reality a hand-book of Śaiva sects, (1) Pāśupata, (2) Śaiva, (3) Kāla-damana, (4) Kāpālika."[10] He, however, contradicts himself when he says about the *VP* that "There is no sectarian spirit in this work.—Brahmā, Viṣṇu and Śiva are equally respected."[11] Hazra includes

3. VI. 263. 81-85.
4. III. 3.28. 10-15.
5. 53. 68-69.
6. cf. J. P. Mishra, *Aṣṭādaśa Purāṇa-darpaṇa* (in Hindi), p. 46; Baldev Upadhyaya, *Purāṇa Vimarśa* (in Hindi), p. 90.
7. *Indian Historical Quarterly*, VIII, p. 766.
8. *Journal of the Behar & Orissa Res. Soc.*, XIV, p. 330.
9. *History of Dharmaśāstra*, V, p. 842.
10. *Journ. Bihar & Or. Res. Soc.*, XIV, p. 336.
11. *Cat. of Skt. MSS in the As. Soc. Bengal*, V, Preface, p. clxxxiii.

the *VP* under the Minor Purāṇas, as distinct from the Major Purāṇas,[12] and states that it "can safely be called an Upapurāṇa rather than a Mahāpurāṇa."[13]

The *Matsya* (53. 44-45) and *Skanda* (VII. 1.2.63-64) state that in the *VP*, Brahmā taught the *trivarga* (three aims of human life) in connection with the greatness of Trivikrama, that it treats of the Kūrmakalpa, and consists of 10,000 stanzas. The extant *VP*, however, does not agree with these particulars. Brahmā is not the narrator there, nor is there any mention of the Kūrmakalpa, nor does it contain 10,000 stanzas.

The contents of the Pūrvabhāga (first part) of the *VP* comprising the Trivikrama-carita, as given in the *Nārada* (I. 105), tally fully with the extant *VP*. The second part, called the *Bṛhad-vāmana*, according to the *Nārada*, consisted of four *Saṁhitās* of a thousand stanzas each, named respectively (i) the *Māheśvarī-saṁhitā*, dealing with the worship of Kṛṣṇa, (ii) the *Bhāgavatī-saṁhitā*, on the worship of the different incarnations of Durgā, (iii) the *Saurī-saṁhitā*, on Sun-worship, and (iv) the *Gāṇeśvarī-saṁhitā* on the worship of Gaṇeśa. The extent of the two parts is given as 10,000 stanzas.[14] The extant *VP*, which answers to the description of the first part of the *VP* as given in the *Nārada*, consists of about 6000 stanzas, which comes to be the extent of the first part, according to the *Nārada*. The second part, as described in the *Nārada*, is not yet available.

Besides the *Matsya* and the *Nārada*, which give the extent of the *VP* to be 10,000 stanzas, the *Vāyu*, *Agni*, *Brahma-vaivarta*, *Bhāgavata*, and *Devī-Bhāgavata* also give the same number as the extent of the *VP*.[15]

According to the traditional account, as given in the *Nārada*, *VP* was narrated first by Pulastya to the divine sage Nārada, from whom it came to Vyāsa. From Vyāsa, it was learnt by his disciple

12. *Purāṇic Records on Hindu Rites and Customs*, p. 76.
13. *op. cit.*, p. 77.
14. *Nārada*, I, 105. 1, 13-16.
15. cf. *Purāṇa*, Vol. VII, pp. 348-351. In a table on p. 51 of the *Aṣṭādaśa Purāṇa Darpaṇa*, the extent of the *VP* is given as 10700 and 11000 respectively according to the *Matsya* and *Bhāgavata*. On referring to the original sources, however, it was found that both give 10000 as the extent of the *VP*.

Romaharṣaṇa, and he narrated it to the sages assembled in the Naimiṣāraṇya.[16] Pulastya and Nārada are the interlocutors in the extant *VP*.

The Mahā-purāṇas are expected to conform to the definition mentioning their five characteristics.[17] Though the *VP* does not deal with all these characteristics in detail, it can, however, be shown that it touches almost all the five topics. As attempted by Hohenberger,[18] it can be shown that the *VP* fulfils the requirements of the five characteristics. Thus, there is but a partial account of *Sarga* (creation) in Adhyāyas 2,43 and 49, which also deal cursorily with *Pratisarga* (re-creation), also mentioned in 11.45 and 47.30. There is an apology for *Vaṁśa* (genealogy—of gods and sages). The Manvantaras (cosmic cycles) are successively referred to while describing the origin of the Maruts (Adhyāya 72). There is absolutely no reference to *Vaṁśānucarita* (accounts of royal genealogies), which seems to have been replaced by *Bhūmyādeḥ saṁsthānam* (world geography or cosmography) in the form of brief description of Bhuvanakośa (*VP*, Cr. Ed., 11. 30-46). The Subject Concordance of the *VP* (वामनपुराण विषय-सूची) by Shri Ramshankar Bhattacharya, as published in *Purāṇa* (III, pp. 141-182) gives references to *Sarga*, Bhuvanakośa, and *Manvantara* from the *VP*, stating that there are no references to *Pratisarga*, *Vaṁśa* and *Vaṁśānucarita* in the *VP*.

As regards the extent of the *VP*, it has already been stated that at all places where the extent of the Purāṇas has been given, the *VP* has been uniformly said to contain 10,000 stanzas. The *Nārada*, as already observed, gives the extent of the second part as 4000 and that of the entire *VP* as 10000 The extant *VP* consists only of the first part, and its extent, in the Venkaṭeṣvara Edition, is 5815, and in the Critical Edition, is 5878,[19] which approximates 6000, as mentioned in the *Nārada*.

The authorship of the eighteen Mahā-purāṇas, along with the *Mahābhārata*, has been traditionally ascribed to Vyāsa.[20] There is another tradition, recorded in the *Bhaviṣya*, which ascribes the

16. *Nārada*, I, 105, 17-19.
17. For references, cf. *Studies in the Epics & Purāṇas of India*, 1963, p. 43.
18. *Indo-Iranian Journal*, VII, p. 11.
19. *Vāmana Purāṇa*, Critical Edition, Intr., p. xxi.
20. *Matsya*, 53.70 ; *Skanda*, VII. 2. 94-95.

authorship of the different Purāṇas to different authors. According to this tradition, Vyāsa was the author of only six Purāṇas, which are called the Rājasa Purāṇas, and the *VP* is one of them.[21]

There are divergent views about the date of the *VP*. H. P. Shastri places it in the second century A.D.,[22] while Wilson regards it as having been compiled three or four centuries ago.[23] Hazra, after subjecting the arguments advanced by these scholars to a critical examination, concludes that the date of the *VP* "falls either in the ninth or in the tenth century A.D., and most probably in the former."[24] In his latest article on the subject, he states that the *VP* "was re-written by the Śiva-worshippers in the ninth or tenth century A.D., retaining fragments here and there from its earlier form".[25] Durgashanker Shastri places the *VP* in the seventh century A. D. before the *Bhāgavata*, but accepts the possibility of there being later interpolations in the *VP*.[26] According to Kane, the *VP* "would have to be placed between 600 to 900 A.D.",[27] and we are inclined to agree with Kane's view.

Cosmogony and cosmography in the *VP* are on a line with the other Purāṇas. The special feature of the *VP* may be said to lie in its glorification of both Viṣṇu and Śiva and its emphasis on their identity, which demonstrates the catholicity of outlook on the part of its author or compiler. Though professedly a Vaiṣṇavite work, there are probably as many Śaivite legends in it as those of Viṣṇu. Such are, for instance about the marriage of Śiva, birth of Gaṇeśa, life of Kārttikeya, etc. as also those pertaining to Liṅga and Liṅga worship. Besides, there are legends of Devī, Durgā, Kātyāyanī, etc. With regard to the legends in the *VP*, Durgashanker Shastri holds that the Prahlāda-carita in the *VP* is prior to that in the *Bhāgavata* and *Viṣṇu* but later than that in the *Harivaṁśa*; that the Devī-Māhātmya, Mahiṣāsura-vadha, Caṇḍa-Muṇḍa-vadha, Śumbha-Niśumbha-vadha, etc. in the *VP* are earlier than the Devī-Māhātmya of the *Mārkaṇḍeya*; and that the Śaiva

21. *Bhaviṣya*, III. 3. 28. 10-15.
22. *Cat. of Skt MSS, ASB, V, Preface*, pp. clxxxii-clxxxiii.
23. *Viṣṇu Purāṇa*, Preface, p. lxxvi.
24. *Puranic Records & e*, p. 91.
25. *Cultural Heritage of India*, Rev. Ed., II, p. 260.
26. *Purāṇa Vivecana* (in Gujarati), p. 197.
27. *Hist. of Dharmśāastra*, V, p. 905.

legends regarding Andhakāsura-vadha, Dakṣa-yajña-bhaṅga, Pārvatī-janma, etc., are earlier than the *Skanda, Liṅga* and *Kūrma*.[28]

Further, we find the duties of the four castes, of women, etc. The stotras in the *VP* are so numerous that H. P. Shastri calls it "a number of poems written in a polished kāvya style, joined very loosely with one another".[29] There are detailed references to the images of gods. The Vratas and Tīrthas occupy an appreciable extent of this Purāṇa. Among the vratas described in this Purāṇa, attention may specially be invited to the Nakṣatra-puruṣa-vrata. Aśūnya-śayana-dvitīyā-kālāṣṭamī-vrata, and Tapta-kṛcchra-vrata. There are descriptions of various Tīrthas, and legends are recounted about them. The Tīrthas in the Kurukṣetra appear to receive special treatment from the author, though Vārāṇasī, Prayāga, Vindhya, Badarī and other places are also mentioned.

A comparative study of the legends in the *VP* with reference to the similar ones in the other Purāṇas and the *Mahābhārata* will certainly yield fruitful and significant results.

All-India Kashiraj Trust deserves the gratitude of all Indologists for the Critical Edition of the *Vāmana-Purāṇa*—the first Critical Edition of any Purāṇa to have seen the light of the day—recently published from Varanasi. The Editor, Shri Anand Swarup Gupta, has done his job quite conscientiously, competently and satisfactorily. In view of the fact that I have reviewed the book in the *Annals of the Bhandarkar Oriental Research Institute* (Vol. 50, 1969), I do not repeat my remarks about the book here. Curious readers are requested to refer to the relevant volume of the *Annals*.

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28. *Purāṇa Vivecana* (in Gujarati), pp. 196-7.
29. *Cat. of MSS, ASB*, V, Preface, p. cxxxi.

VĀMANA-PURĀṆA AND SAMAYA-PRADĪPA

The critical edition of the Vāmanā-purāṇa contains in the परिशिष्ट 2A verses quoted in different Nibandhas from the extant Vāmana-purāṇa. It also furnishes with (in the परिशिष्ट 2B) verses said to have been quoted from the Vāmana-purāṇa in the Nibandhas, which could not be traced in the Vāmana-purāṇa.

While going to prepare for the first time a critical edition of समयप्रदीप of श्रीदत्तोपाध्याय the pre-eminent dharmaśāstra digest writer of Mithilā of the thirteenth century A. D., I have to collect and collate as many as five manuscripts of it. These are as follows :

A. Deccan College, Poona ms. no. 371 of 1875-76
B. Asiatic Society, Calcutta, ms. no. G 10619
C. India Office, London, ms. no. /3/340
D. Saraswati Bhavan, Varanasi, ms. no. 11883
E. ,, ,, ,, ,, ,, 130630

It is interesting to note that all these five manuscripts of समयप्रदीप quote verses in three different places from the Vāmana-purāṇa.

Firstly, in the second chapter, verses from the Vāmana-purāṇa (=60.35-36) have been quoted. Below is noted the difference in reading.

यत्र सुसंयुतम् (for षड्रससंयुतम् in 35 a)
सर्वकामिकम् (for सर्वकालिकम् in 35b)
यत्राप्यस्ति गृहे शुचि (for यद्वाप्यस्ति शुचि गृहे in 36a)
देवदेवस्य चक्रिणः (for देवदेवाय चक्रिणे in 36b)

Secondly, in the same chapter some verses are said to have been quoted from the Vāmana-purāṇa but unfortunately these could not be traced in the Vāmana-purāṇa.* These verses are given below :

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* The verses (अथान्यद्···कौमुदीति च) given here from the समयप्रदीप are found with some variants in the Vāmana-Purāṇa (Cr. Edn., 65. 53-60) ; of these verses of the समयप्रदीप lines 5th and 6th are in the *Anuṣṭubh* metre (of these, the text of the 6th line यथैव राज्ये

स्नानं दानं शतगुणं कार्त्तिके या तिथिर्नृप,
बलिं प्रति त्रिविक्रम उवाच
अथान्यद् वासरं पुण्यं वृत्ते शक्रमहोत्सवे
वीरप्रतिपदा नाम तत्र भावी महोत्सवः
तत्र त्वां नरशार्दूल तुष्टाः पूता अलंकृताः
अर्घदीपप्रदानेन अर्चयिष्यन्ति यत्नतः
तवोत्सवो मुख्यतमो भविष्यति दिवानिशम्
यथैव राज्ये भविता तथा भवतानुसांप्रतम्
तथैव सा भाव्येति कौमुदीति च

Thirdly, in the last chapter of the समयप्रदीप some verses are found to have been taken from the Vāmana-purāṇa (=14.48-40). Difference in reading is as follows :

परिवर्जनीया (for परिवर्जयेत in 48c)
शुक्रेऽथकुजे (for शुक्रे रविजे in 49b)
बुधे च योषित् परिवर्जनीया (for बुधेषु योषिन्न समाचरेत in 49c)
प्रतिपत्सु (for अभिजित्सु in 50b)

—ASOKE CHATTERJEE

भविता तथा भवतानुसांप्रतम्' as given here from the समयप्रदीप is not clear), while the last line (7th) is in a non-*anuṣṭubh* metre ; but in the Vām. P. (Cr. Edn.) all these three lines (5th to 7th) are in the non-*anuṣṭubh* metre, as follows :—

तत्रोत्सवो मुख्यतयो भविष्यति दिवानिशं हृष्टजनाभिरामम् ।
यथैव राज्ये भवतस्तु साम्प्रतं तथैव सा भाव्यथ कौमुदी च ॥ (65.60).

—ed.

NOTES AND COMMENTS

BY

PURĀṆA DEPARTMENT

DOES THE VĀMANA-PURĀṆA MENTION TULASĪ?

Dr. Haraprasad Shastri in his *Catalogue of Sanskrit Manuscripts*, ASB, Vol. V, Preface, pp. clxxxii f. writes 'that the Vāmana-Purāṇa, so far as we find it, seems to be very old', and one of the reasons given by him to support his above assertion is that 'Tulasī is never mentioned to be a sacred leaf in the worship of Viṣṇu. Tulasī has now come to universal use.........'. Dr. R. C. Hazra in his *Purāṇic Records on Hindu Rites and Customs*, p. 79, while criticising H. P. Shastri for maintaining the Vāmana-Purāṇa as of a very old date, contradicts Shastri's assertion about the absence of any mention of Tulasī in the Vāmana-Purāṇa. Hazra has given the following reason for this contradiction:—"In a verse (*bilva-patraṃ, Śamī-patraṃ* etc) quoted in Raghunandana's Smṛti-tattava (Vol. I, p. 411) from the Vāmana-Purāṇa there is mention of 'Tulasī' and 'Kṛṣṇa-tulasī'. This verse, which is not found in our edition, has most probably been lost, for in several other cases also our edition contains traces of losses and corruptions. For instance, in Vām. 95, 23-43, which enumerate the articles to be given away for the pleasure of Viṣṇu in the different months from Māgha, there is no mention of the month of Śrāvaṇa. That a verse on the gifts in Śrāvaṇa occured between the verses 38 and 39 (on the gifts in Āśāḍha and Bhādra) of Vām. 95, is evidenced not only by its remarkable absence but also by the verses quoted in Aparārka's com. on Yāj., Ballālasena's Dānasāgara and Hemādri's Caturvarga-cintāmaṇi".

The verse referred to by Dr. Hazra as quoted in the स्मृतितत्त्व of Raghunandana is as follows:—

बिल्वपत्रं शमीपत्रं भृङ्गराजस्य पत्रकम् ।
तुलसी कृष्णतुलसी सद्यस्तुष्टिकरं हरेः ॥

But, besides the स्मृतितत्त्व, two other *Nibandha-s*, viz., the हरिभक्तिविलास of Gopāla-bhaṭṭa Gosvāmī and the वीरमित्रोदय of Mitra-miśra have also quoted this verse as follows:—

बिल्वपत्रं शमीपत्रं पत्रं भृङ्गरजस्य च ।
तमालामलकीपत्रं शस्तं केशवपूजने ॥
(वी० मि०—प्रशस्तं केशवार्चने)

According to Kane (*History of Dharmaśāstra*, Vol. I) the स्मृतितत्त्व was composed between 1520-1570 A. D., हरिभक्ति विलास about 1562 A. D., and the वीरमित्रोदय was composed between 1610-1640 A. D. Now it is interesting to note that neither Gopāla-bhaṭṭa (who was a contemporary of Raghunandana and also belonged to Bengal) nor Mitra-miśra reads the second line of this verse as—'तुलसी कृष्णतुलसी सद्यस्तुष्टिकरं हरेः'. No other Nibandhakāra has quoted this verse. Thus Raghunandana's text 'तुलसी कृष्णतुलसी सद्यस्तुष्टिकरं हरेः' is not supported by any other Nibandhakāra.

Now let us see the position of the text of this verse in the Manuscripts of the Vāmana-Purāṇa. We collated 20 manuscripts and consulted some 10 manuscripts, all of various versions belonging to different regions and written in different scripts, such as Śārada, Kashmirian, Bengali, Telugu, and of dates ranging from 1522 A. D., for constituting the text of the Vāmana-Purāṇa. None of these manuscripts, however, not even the Bengali manuscripts, contain the text of this verse as quoted by Raghunandana. The text of this verse as found in the MSS is almost the same (with a few variants) as quoted in the हरिभक्तिविलास and the वीरमित्रोदय. The text constituted on the basis of these MSS in our Critical Edition of the Vāmana-Purāṇa is as follows:—

बिल्वपत्रं शमीपत्रं पत्रं भृङ्गमृगाङ्कयोः ।
तमालामलकीपत्रं शस्तं केशवपूजने ॥ (68.15)

The variants in the MSS are as follows:—

(a) तिलपत्रं (for बिल्वपत्रं); (b) भृङ्गमृगाह्वयोः; भृङ्गमदाङ्कयोः भृङ्गहिमाङ्कयोः; भृङ्गारकस्य च (for भृङ्गमृगाङ्कयोः); (c) तमालमालती (Bengali MSS), तमालमालकी (for तमालामलकी); (d) हरि (for केशव). One Kashmirian MS with a Sanskrit commentary of the Kashmirian Paṇḍita Rāmacandra-bhaṭṭa has an additional line also as—केसरी माधवीपत्रं सदापुष्पं तथेन्दुकम्.

Thus the line 'तुलसी कृष्णतुलसी सद्यस्तुष्टिकरं हरेः' quoted by Raghunandana in his स्मृतितत्त्व is conspicuously absent in the MSS too. But the Kashmirian MSS read the previous verse (68.14 of the critical Edn.) as follows :—

एतानि हि प्रशस्तानि कुसुमान्यच्युतार्चने ।
सुरभीणि तथान्यानि वर्जयित्वा तु केतकीम् । (68.14)
तुलस्यास्तु महाराज मञ्जरीभिर्विशेषतः ॥

That is, the Kashmirian MSS have an additional line as 'तुलस्यास्तु महाराज मञ्जरीभिर्विशेषतः'. But this additional line by its very grammatical construction whicn does not fit in with the text which precedes and follows (Śls. 14 and 15) seems to be spurious. Moreover, the address by Prahlāda to Bali as 'महाराज' in the additional line is also not used by him in any other place of this or the previous chapter. Prahlāda was elder and superior to his grandson Bali who also treats Prahlāda as his elder and superior. Prahlāda, therefore, addresses Balī as 'बले' (67.2/d, 68d ; 68. 18b. 46b, 52b, 55c), 'दैत्य' (67.45c ; 68.39a), 'दानव' (68.23b), 'असुर' (68.44d), 'दैत्यशार्दूल' (67.44a), 'दानवशार्दूल' (67.27a; 43c), 'महासुर' (67.61d; 68.10b) and 'पुत्रक' (67.69d). So the very address 'महाराज' by Prahlāda to Balī shows the spuriousness of this additional line, what to say of its grammatical construction. It seems that this line was copied by some Kashmirian reader from some other source in his manuscript and later on it was incorporated into the body of the text in the Kashmirian manuscripts.

We can, therefore, say that the Vāmana Purāṇa does not mention *tulasī*, or at least the text containing the mention of *tulasī* and *Kṛṣṇa-tulasī* in Raghunanandana's Smṛti-tattva and also the text in the additional line of the Kashmirian MSS is either spurious or unsupported and uncorroborated, and so does not affect in any way the assumption of an early date for the Vāmana-Purāṇa.

—A. S. Gupta

NO OMISSION IN VĀMANA-PURĀṆA OF THE TEXT RELATING TO GIFTS FOR VIṢṆU'S WORSHIP IN ŚRĀVAṆA

According to Dr. Hazra the verse quoted by Raghunandana in his स्मृतितत्त्व (viz. *bilva-patraṃ Śamī-patraṃ* etc., see my preceding note) has most probably been lost, for it is not found in our editions. He also says that "in several other cases also our edition contains traces of losses and corruptions. For instance, in Vām-95.23-43, (Veṅkaṭ? edn.) which enumerates the articles to be given away for the pleasure of Viṣṇu in the different months from Māgha, there is no mention of the month of Śrāvaṇa. That a verse on the gifts of Śrāvaṇa occured between the verses 38 and 39 (on the gifts in Āṣāḍha and Bhādra) of Vām 95 (verses 28 and 30; of Adh. 68 in the Cr. Edn., *mine*). is evident not only by its remarkable absence but also by the verses quoted in Aparārka's Com. on Yāj. (pp. 364-365), Ballālasena's Dānasāgara (fol. 237a) and Hemādri's Caturvarga-cintāmaṇi (I. pp 885-886)" (*Purāṇic Records on Hindu Rites and Customs*, p. 79).

Now the verse lost in the printed editions of the vulgate text but available in the various *Dharma-śāstra-Nibandhas*, as mentioned by Dr. Hazra and as also shown in *Appendix A* of our Critical Edition of the Vām. P., p. 742, is contained in all our collated MSS except the two MSS दे 10.11 in which this verse is found missing. The verse in question is as follows (as adopted in our Critical Edition between verses 28 and 30 of Adh. 68) :—

घृतं च क्षीरकुम्भाश्च घृतधेनुफलानि च ।
श्रावणे श्रीधरप्रीत्यै दातव्यानि विपश्चिता ॥
(Vām.-P., Cr. Edn., 68.29)

Several other *Nibandha*-s, besides those mentioned by Dr. Hazra, also contain this verse with a little variant, such as घृतधेनुस्तथैव च, घृतपक्वं फलानि च (for घृतधेनुफलानि च) and विपश्चिते (for विपश्चिता). (*Vide* Cr. Edn., App., p. 742).

The Veṅkaṭeśvara edition of the Vāmana-P. and also the other similar printed editions of the Vām.-P. (such as the Devanāgarī edition of the Jagad-dhitecchu Press, Poona, and the two Bengali edns. of Calcutta) do not contain this verse. The Veṅkaṭeśvara edition seems to be based on the MS दे 10 of our Critical Apparatus (which belongs to the India Office Library, and is numbered Keith 6815, dated Saṁvat 1773, A.D. 1717) which also has omitted (perhaps by scribal error) this verse.

—A. S. Gupta

A NOTE ON SYLVAIN LEVI'S INTERPRETATION OF 'TATO JAYAM UDĪRAYET'.

The benedictory stanza 'नारायणं नमस्कृत्य नरं चैव नरोत्तमम्। देवीं सरस्वतीं व्यासं ततो (v. l. चैव) जयमुदीरयेत् ॥' which is given at the beginning of the critical text of the Vāmana-Purāṇa, is well-known. It is the famous śloka of the Bhāgavatas with which not only the each *Parvan* of the Mahābhārata begins, but some of the Purāṇas also contain it in their beginning. Bühler recognised and pointed out its religious significance when he remarked : 'It is a characteristic mark of the works of the ancient Bhāgavata-sect, where it is invariably found.' (*Indian Studies*, No II p. 4, n. 2). It is generally placed in the beginning of the works which are considered to have been composed by Vyāsa and are more Vaiṣṇavite in their character. Hence in this stanza an obeisance is also made to Vyāsa in addition to Narāyaṇa, Nara and Goddess Sarasvatī.

The last *pādas* of this stanza ('ततो जयमुदीरयेत्') aroused some controversy as to its correct interpretation. Prof. Sylvain Levi gave to it a unique interpretation in his article published in the *Memorial Sylvain Levi* (Paris, 1937) ; an English version of this article was published in *Purāṇa*, Vol. 2 (1960) pp. 112-119. The controversy centers round the two words of this *pāda*, viz. 'जयम्' and 'उदीरयेत्'. Prof. S. Levi has partially quoted the interpretations of this benedictory stanza as given by Nīlakaṇṭha in his commentary of the Ādi-Parvan of the Mahābhārata and by P. C. Roy in his translation. Nīlakaṇṭha's interpretation of the *pāda* 'ततो जयमुदीरयेत्' is as follows :—

ततो व्यासस्तथैव सरस्वत्या परमकारुणिकया जनबोधायाविष्टो जयम् 'जयो नामेतिहासोऽयम्' इति वक्ष्यमाणत्वात् जयसंज्ञं भारताख्यमितिहासं वा······अन्यं वा पुरुषार्थप्रतिपादकं ग्रन्थं शारीरकसूत्रभाष्यादिरूपम् उदीरयेत् उच्चारयेत्'. P. C. Roy translates this stanza thus : Having bowed down to Nārāyaṇa and Nara, most exalted male being, and also the goddess Sarasvatī, must the word '*success*' be uttered'. Sylvain Levi rejects both these interpretations. He also does not accept the meaning attributed by Nīlakaṇṭha to the word 'जय' and calls it as 'purely scholastic and even imaginary which can never be justified by the actual usage of the word in the

literature and the language', but he appreciates the rejection by Nīlakaṇtha of the meaning adopted later by P. C. Roy and Western scholars'.

According to Prof. Sylvain Levi, therefore, the world 'जय' in 'ततो जयमुदीरयेत्' does not mean the works Mahābhārata etc. (as Nīlakaṇtha says), not it means the word 'success' (as is taken by P. C. Roy). It means according to him, *victory* and in this connection he discusses the meaning of the verb *udīrayati* (उदीरयति). According to him '*ud-īrayati*' properly means 'to set something going', 'to make climb in the air', 'to let off' etc, and from that in a figurative sense he also takes it to mean 'to utter', 'to give forth', 'to emit (a sound)'. But he says that in the latter case the verb is always connected by a word which indicates the idea of sound : *na tām vācam udīrayet* (Manu 2.116) : *vācam udīrayan* (Ram. II. 57.3); *mantram udīrayan* (Yāj. 1.136)'. He therefore, translates this stanza as : Adoring Nārāyaṇa. and Nara, the best of men, and also the goddess Sarasvatī who make victory to come forth'.

Now Nilakaṇtha cannot be blamed for his interpretation of the word '*jaya*' as the Mahābhārata', for the Mahābhārata itself calls itself 'jaya':—

जयो नामेतिहासोऽयं श्रोतव्यो विजिगीषुणा ।
महीं विजयते सर्वां शत्रूंश्चापि पराजयेत् ॥

[Mbh. Cr. Edn. I. 56.19]

The words 'नारायण' and 'नर' used in this benedictory stanza indicate also Kṛṣna and Arjuna, the two principal heroes of the Mahābhārata, who have been mentioned there as the *avatāras* of Nārāyaṇa and Nara respectively[1], which shows that this stanza was composed for the purpose of placing it at the beginning of the Mahābhārata which was then known as 'jaya' also, as quoted above. Later on, however, the epithet '*jaya*' began to be applied, besides the Mahābhārata, to such works also as the Purāṇas etc.[2]

1. Cf. Mbh. (Cr. Edn.) III. 45.18—
नरनारायणौ यौ तौ पुराणावृषिसत्तमौ ।
ताविमावनुजानीहि हृषीकेशधनंजयौ ॥ etc.

2. Cf. Bhaviṣya-Purāṇa—
अष्टादश पुराणानि रामस्य चरितं तथा ।
कार्ष्णं वेदं पञ्चमं च यन्महाभारतं विदुः ॥

by the etymology 'जयत्यविद्यामनेन' (Harivaṁśa, Nīlakaṇṭha. comm.). And so in course of time this stanza found its place at the beginning of a number of the Purāṇas also.

So, if traditionally the word '*jaya*' has also been taken as denoting such works as the Mahābhārata and the Purāṇas which according to the Viṣṇu-Purāṇa are nothing but the forms of the *Śabda* (word or sound)[1], then the expression 'जयमुदीरयेत्' like 'मन्त्रमुदीरयन्' (Yāj. 1.136, quoted by S. Levi himself as mentioned above) is also correct and may be interpreted as—जयं जयसंज्ञं महाभारत-पुराणादिग्रन्थम् उदीरयेद् उच्चारयेत् पठेत्.

Then again, the verb 'उदीरयेत्' in the expression 'ततो जयमुदीरयेत्' is in the singular form of the potential mood (विधिलिङ्), and this grammatical form fits well in this interpretation, which is also supported by Nīlakaṇṭha; but Prof. Sylvain Levi translates this expression as 'who make victory to come forth', thus taking the verb 'उदीरयेत्' as if it were equal to its plural form of the present tense (लट्) 'उदीरयन्ति'. His interpretation, therefore, is neither supported by the tradition nor by the grammatical form of the verb 'उदीरयेत्'.

The following ślokas of the *Kūrma-Purāṇa* also lend support to the traditional interpretation of this benedictory stanza:—

पठेद् देवालये स्नात्वा नदीतीरेषु चैव हि ।
नारायणं नमस्कृत्य भावेन पुरुषोत्तमम् ।। (I.53.33)

नमस्कृत्य हरिं विष्णुं जगद्योनिं सनातनम् ।
अध्येतव्यमिदं शास्त्रं कृष्णद्वैपायनं तथा ।। (II. 46.39)

—A. S. Gupta

तथैव विष्णुधर्माश्च शिवधर्माश्च शाश्वताः ।
जयेति नाम तेषां च प्रवदन्ति मनीषिणः ।।

1. Viṣṇu-Purāṇa I. 22. 83-85 :

ऋचो यजूंषि सामानि तथैवाथर्वणानि वै ।
इतिहासोपवेदाश्च वेदान्तेषु तथोक्तयः ।।
वेदाङ्गानि समस्तानि मन्वादिगदितानि च ।
शास्त्राण्यशेषाण्याख्यानान्यनुवाकाश्च ये क्वचित् ।।
काव्यालापाश्च ये केचिद् गीतकान्यखिलानि च ।
शब्दमूर्त्तिधरस्यैतद् वपुर्विष्णोर्महात्मनः ।।

A NOTE ON THE PROSE-PASSAGES IN THE VĀMANA PURĀṆA*

Almost the whole bulk of the Purāṇa literature is found adorned with the art of poem-writing in pursuance of the fixed rules of prosody (वृत्तरचना). Still the occasional use of the prose-writing free from such rules is to be seen, in some of the Purāṇas for depicting the various subjects. This method of the prose composition is not restricted to any particular subject, but it is generally related sometimes to the description of the modes of worship (i.e. Mantra-Upāsanā-Aṅganyāsa-Āvāhana etc.), sometimes to that of geographical situation and historical dynasty, sometimes to that of episodes, and sometimes to that of stuti-s or eulogies of gods. Here an attempt is made to evaluate the peculiarity of the prose sections found in the Vām-P. ; the other Purāṇas which are not immune from the prose-writing are also to be examined comparatively by the way.

While defining the prose form of composition rhetoricians characterise it as that which does not follow the rules and rhythm of the metre-system. And it is of four kinds-*muktaka, vṛtta-gandhi*, *Utkalikāprāya* and *Cūrṇaka*. Of these, the first has no compound sentences, the second has the appearance of poetry, the third consists of long compound sentences, and the last is composed of short compound words.[1]

In the Agni,[2] Bhaviṣya[3] and Garuḍa[4] Purāṇas the *Mantra-s* written in prose are mainly concerned with the description of the

* The original Sanskrit translated into English by Sri A. P. Mishra.

1. Sahitya-darpaṇa, VI. 330-332:

"वृत्तगन्धोज्झितं गद्यं मुक्तकं वृत्तगन्धि च ।
भवेदुत्कलिकाप्रायं चूर्णकं च चतुर्विधम् ।।
आद्यं समासरहितं वृत्तभागयुतं परम् ।
अन्यद्दीर्घं समासाढ्यं तुर्यं चाल्पसमासकम् ।।"

2. Adh-s 27, 33, 75, 79, 80, 83-88, 92, 96, 98, 125, 133-137, 142, 144, 146-148, 295-298, 302-306-309, 311, 313-316, 322, 324, 348-349.
3. Uttara-parva, Adh-s 31, 54, 228.
4. Adh.s, 7, 10-12, 16, 19-21, 23, 25.27, 29-32, 34, 38-42, 134, 172, 177-178, 180, 182, 184-195, 198, 206-212.

religious rites, i.e. Upāsanā-Śrāddha-vidhi etc. only. In the Skanda P.[1] also we meet with such prose-mantras. This kind of prose cannot, however, be categorised in any of the four kinds of prose work as referred to above. This peculiar form of mantra-prose is also found used in the description of clans or gotra-pravara-s etc. in the 21st Adh. of Brahma-kāṇḍa of the Skanda P. in the context of recouting the importance of Dharmāraṇya.

Mostly, the *cūrṇaka* type of prose is to be found in the geographical description of Bhuvanakośa in the fifth Skandha of the Bhāgavata Purāṇa. Moreover, all the kinds of prose except *Vṛttagandhi* are seen used in the Skanda P. (Māheśvara khaṇḍa, Kaumārikā khaṇḍa 73 Adh.).

On the occasions of narrating dynasty, in some of the Purāṇas the stories and episodes are more or less seen in prose. For instance, the four kinds of prose-composition are employed in the description of the dynasty of Vaivasvata Manu in the Viṣṇu P. (IV. 4). In the Padma P., Uttarakhaṇḍa Adh-s. 250-252 there is the cūrṇaka form of prose employed in the description of Śrī Kṛṣṇacarita The chapter 112 of the Pātāla-khaṇḍa of this Purāṇa, which relates the story of Rāmāyaṇa of the long past, displays all the four kinds of prose-composition full of poetic significance.

There are some episodes in the Bhāgavata P. which are no doubt in the *muktaka* form of prose. The 29th chapter of the fourth Skandha of this Purāṇa also contains five or six lines in prose.

The Matsya P. (Adh. 153 śl. 554 onward) of the Jīvānanda edn. is replete with such sort of composition as is seen in the Sragviṇī metre. Although in the stanzas of the composition there are four pāda-s, yet most of them cannot be identified as purely metre-based chanda. Therefore, such stanzas may be supposed to have a mixed influence of rhythmic poem and prose. In the cosmological section of the Sṛṣṭi-khaṇḍa Adh. 40 of the Padma-P. (Ānandāśrama edn.) this topic is described exclusively with the help of Sragviṇī metre. Both resemble considerably to each other. It may also be assumed that this portion of the Matsya P. might have been based on the metre system which in the course of time underwent variations owing to aberrations either at the hands of

1. Māheśvara khaṇḍa, Kaumarikākhaṇḍa, Adh. 61.

the writers or otherwise. The present reading is by no means in verses as it does not follow any definition of the verses. Nor is it entitled for a prose work by virtue of its general similarity with the rhythm of verses. Therefore it is difficult to place it either in verse category or in that of prose.

The prose-writing to be found here and there in the context of *stuti-s* in the Purāṇas other than the Vām-P. is being arranged in the following list:

	References	*Deities*	*Reciters*
1.	Sk.-P. Vai. B. 4.9+	Viṣṇu	Garuḍa
2.	Pad.-P. Pā 112	Śiva	Śrī Rāmacandra
3.	Bhag.-P. 6.9.33-43	Viṣṇu	Devas
4.	Bhag.-P. 12.6.67-72	Sūrya	Yājñyavalkya
5.	Mbh. Śānt.-P. 338	Viṣṇu	Nārada
6.	Hari.-Bhavi. 68	Viṣṇu	Kaśyapa
7.	Br.-P. 65.48	Kṛṣṇa	Deva-s

In addition to these the Viṣṇu Smṛti (98th chapter) contains the Viṣṇu-stuti by Pṛthvī written in prose. Likewise, in the Padma-P. the stuti of Śiva is found in prose in five or six lines only. The Sūrya-Stuti is only once seen at one place in the Bhāg.-P. But all other stuti-s which are in prose are in the respect of God Viṣṇu.

The prose-writing in the Vām.-P. is to be found in six places and everywhere the prose is utilised only for the sake of the stuti-s of deities. A list thereof is given below:

	Reference		*Deities*	*Reciters*
1.	Vam.-P.	स. मा. 5 Adh.	Viṣṇu	Kaśyapa
2.	,,	स. मा. 3 Adh.	Śiva	Deities
3.	,,	39.120+	,,	Kanyakā-s(girls)
4.	,,	43.31+	,,	Śukra
5.	,,	44.91+	Pārvatī	Andhaka
6.	,,	66.11+	Viṣṇu	Brahmā.

The prose-version of both the stuti-s in the Bhāg.-P. is conspicuous by its rhetoric uses and because of their nature of eulogies or description of appreciable qualities. All the same in the Skanda-P. there are found sometimes long compound sentences used for the adjectives of the vocative case and sometimes merely the simple nouns have been preferred. The Brahma Purāṇa has simply counted the synonyms of Lord Kṛṣṇa. The two stuti-s

occurring in the Skanda and Brahma Purāṇas are *jayātmikā* since the term *jaya* is added to them. The stuti of the Padma-P. being full of meaningful names, is identified to be the *cūrṇaka* prose decorated with the rhetoric called परिकर. In the Mbh., the Harivaṁśa and Viṣṇu-smṛti only reckoned the names of the God being eulogized.

Generally, the stuti-s in prose do not find such an honourable place in most of the compiled works on stutis as do those in verses. The Bṛhat-stotra-ratnākara, however, contains the Sūrya-stuti of the Bhāg. P. and also the Kalki-stuti of the *Kalki-Purāṇa*, both in prose. Again, almost all the works of this type have collected the stotra-s which are based on some metre or poetic in nature. The style of the prose of the Kalki-stuti abounds in the long compound sentences constructed in the praise of the deity; and this prose is of the nature of *Utkalikāprāya.*

The tradition that the non-metrical stutis in most of the Purāṇas are characterstically in the praise of God Viṣṇu, is also supported and adhered to by the Viṣṇu-stuti-s of the Vām. P. There is no prose-stuti in the praise of God Śiva in any Purāṇa except the Vām. P.; only the Padma P. has few. The Vām. P. possesses the Śiva-stuti three times. Seeing the content or object of eulogy the non-metrical stuti of Devī in the Vām. P. may be taken to be altogether new in comparision with the characteristic stutis of Divine Mother, as non-metrical Devī-stuti is nowhere else available.

By way of eulogizing the qualities of God the devotee's faith in him increases and for this reason the reciters of the stutis incline to elevate the position of the deities extolled, and as such eulogies in poetical form do expedite that. This seems to be a general assumption on which is based the tradition of metrical stuti-s. Each and every synonym recounted in the stuti-s is sure to explore some incidents full of meaning connected with the character of the deity that are meant to throw ample light on some of the bright and universal character of the personalised deity. Therefore, the reciting of the names of God is of immense help to the reciter, and that too through verses full of art of language and rich in rhetoric uses becomes much more congenial and impressive. So it is feasible to hold that the stotra-s like the Viṣṇu-Sahsranāma and others might have been probably composed in metrical verses with the same objective in view.

In the Vām-P. prose is employed for no other purposes than that of stutis. The use of prose for stutis only in this Purāṇa appears to be a new principle adopted here. Though the metrical stuti-s are not lacking in this Purāṇa, yet the non-metrical ones record the names of God exclusively, and this is of course a novel style. The form of the prose used in this Purāṇa is obviously *cūrṇaka* in character in view of the scanty use of compound sentences, although *muktaka* also is found used here and there. In this lies the peculiarity of the prose-writing of the Vām. P. which must have contributed to the tradition of prose-writing by inunciating a new principle.

—Ramayan Dwivedi

KURUKṢETRAMĀHĀTMYA : A MANUSCRIPT ASCRIBED TO ŚANKARĀCĀRYA

The glorification of Kurukṣetra and other tīrthas of this region forms an important topic of the Vāmana Purāṇa. The first Vāmana-carita of the Vāmana-Purāṇa, too is connected with Kurukṣetra (स.मा. १-१० of the Critical Edition). The other chapters (i. e. स. मा. ११-२८) are devoted to the glorification of Kurukṣetra-tīrthas including the Sthāṇu tīrtha. All these chapters comprise of 1228 Ślokas whereas the whole Vāmana Purāṇa, including these chapters also, consists of about six thousand Ślokas. Thus, the glorification of Kurukṣetra covers about one fifth of this Purāṇa. However, the authenticity of these chapters was challenged by their exclusion in some versions of the manuscripts collated for the purpose of the constitution of the critical text. Thus, it was necessary to verify the authenticity of these chapters on the evidence of other material, if any. In the meantime a manuscript named *Kurukṣetra-māhātmya* by Śankarācārya was procured from the Asiatic Society, Calcutta. The manuscript was cosulted with the purpose whether it cites from the Kurukṣetra portion of the Vāmana Purāṇa. The manuscript has amply cited from this portion of the Vāmana Purāṇa and it is obvious that it goes to that category of the MSS which contain the Kurukṣetra portion. Here, some information about this manuscript is provided.

The manuscript bears the number 1737-59-B4. It contains 167 folios of which 46th folio is missing. Size of folio is 28×11 cm. and each folio contains normally 9 lines per-page and each line covers about one Śloka. The manuscript is ascribed to Śankarā-cārya :

शंकरेणावतारेण यथाबुद्धयनुसारितं ।
क्रियते तस्य विस्तारो भूषणीयो द्विजोत्तमैः ।

Folio 1B

Here the word शंकरेणावतारेण clearly points to Ādi Śankarācārya. But from the use of such modern words as जींदग्राम (folio 18 B), रसोलाग्राम (21 B), कसूहणग्राम (22 A), जोइसटग्राम, मोइसर ग्राम, कमोधा ग्राम (75B, 76A) etc. the manuscript seems to be of a very late date. It

seems that this work was compiled by some Sanyāsī of Kurukṣetra who with the purpose of enhancing the authenticity, sanctity and antiquity of his work ascribed it to Ādi Śankarācārya. Or, it may be also possible that the author himself was called by the name Śaṅkarācārya. The Manuscript is written on paper and the condition of the manuscript is quite good. It is dated Saṁvat 1864 (1807 A. D.). The scribe is called चिरंजीवनाथ मिश्र. The writing is full of mistakes. The text is divided into 26 chapters and the each chapter is termed as प्रभाव. The author of the text has collected extensive quotations from various texts among which the Vāmana Purāṇa and Mahābhārata are foremost. Some other texts cited here are: विष्णुधर्मोत्तरपुराण, लिङ्गपुराण, देवीपुराण, वायुपुराण, भविष्यपुराण, मत्स्यपुराण, मार्कण्डेयपुराण, ब्रह्मपुराण, रेवाकाण्ड, जाबालोपनिषद् याज्ञवल्क्य, मनु, शुक्र and a few others. From these extensive quotations from the so many text it is evident that the author has spared no pains to make the book authentic and comprehensive, though the identifications of these quotations is yet to be ascertained.

One of the important features of this manuscript is the identification of the Kurukṣetra-tīrthas with modern places. The author has given his own identification of some of these tīrthas. For Sample,

Folio 18B—अथ जींद ग्रमोत्तरभागे जयंतीदुर्गास्थानं सोमतीर्थश्च

Folio 22B—ततो वंशकरमूलतीर्थं गच्छेत् रसोलाग्रामात् पूर्वदिशि

Folio 22A—अथ कायशोधनतीर्थं ॥ कसूहगग्रामादिशान्यकोणे

Folio 24B—अथ सुजडग्रामात् पश्चिमदिशि सूर्यतीर्थं etc.

In this way the author has identified many of the tīrthas of the Kurukṣetra. It will be very useful for the preparation of Geographical map of the tīrthas with modern identifications. It is necessary that this identification be checked with the help of the district Gazetteer and other local maps of the Kurukṣetra.

As already said either the work was composed in very late time or the scribe or compiler inserted much more new material in an old text. Examples of such insertions or interpolations are many.

Here one example is being given which clearly shows the late composition as well as the corrupt writing of the Text;

Folio 93ab लक्षतीर्थस्य जलप्रभावेन किरमीचदानवस्य मुक्तिरभवत् ॥....॥ लक्षतीर्थादारभ्य लक्ष्मीतीर्थपर्यन्तं लक्ष्मीनारायणक्षेत्रं। अन्यत् सर्वं पूर्ववत् ॥ सर्वशास्त्रेषु द्रष्टव्यः। अथ स्वामी शंकराचार्येणोक्तं ॥ लक्ष्मीतीर्थस्य ब्रह्मसरमध्ये म(मा ?)हात्म्यं वर्णयति ॥

ऋक्षो नाम महाप्राज्ञ राजा त्रैलोक्यविश्रुतः।
अमीणग्रामस्तु त्रेतायां राजधानी भविष्यति ॥

ऋक्षात्संवरणो य (ज ?) ज्ञे अंगाद्वेणर्महाखलः (?)।
देवानां दोषकारी च ब्राह्मणानां च निन्दकः ॥

कुरोस्तु नगरी कुडी तस्यां राजा वसत्यपि।
एकदा निर्गद्दा निर्गतो गेहात् दधीचस्याश्रमं विशेत् ॥

अस्ति पुरं वन्नाम महापुण्यफलप्रदं।
इन्द्रेण मणिं प्रादात् दधीचस्य सिमंतकं ॥

The identification of various Ślokas ascribed to the particular Purāṇas are doubtful. The following Ślokas which are attributed to the Viṣṇu-Purāṇa are not available in the vulgate text of the Viṣṇu Purāṇa published by Gītāpress.

Folio 94 A स्वामी शंकराचार्य तद्वनं वर्णयति विष्णुपुराणेनोक्तं

तस्मिन्सरोवरे वृक्षाः सफला अतिसुंदराः।
तस्मिन्वने विवेशाथ निर्जनं मनुजं न ही (?)

नानाद्रुमलतागुल्मैर्नानामृगगणावृतैः।
रमणं विरहंतीनां क्रु (?) डन्तं सिद्धयोगिनां ॥

मयूरकेकाभिरुतं मदान्धालाभिमूक्षितं।
प्लावितं रक्तकण्ठाश्च कूजितं च पतत्त्रिणां ॥

मन्दारैः पारिजातैश्च सरलैश्चोपशोभितं।
तमालैः शालितालैश्च माधवीभिश्च मंडितम् ॥

तस्मिन्वने महत्सूर्यः तपति स्वरश्मिभिः।
न कमलं न जलं तस्मिन्, निदाघैर्व्याकुलेन्द्रियः ॥ etc

The passage is very long and such long passages whose identification may be doubted are many. However, most of the Ślokas attributed to the Vāmana-Purāṇa which were checked were found in the Vāmana Purāṇa.

The manuscript begins in the following manner on folio 1B. Folio 1A is blank.

॥ ६० ॥ स्वस्ति गणेशाय नमः ॥ अथ शंकराचार्यकृत कुरुक्षेत्रम (मा ?) हात्म्य लिष्यतं (ख्यते ?) ॥ परं ब्रह्म नमस्कृत्य सर्वमंगलमंगलं ॥ अव्ययं शाश्वतं पूर्णं सच्चिदानंदलक्षणं ॥ १ ॥ निर्गुणं सगुणं विष्णुं शंकरं सिद्धिदायकं ॥ गणेशं विघ्नहर्त्तारं पितरं च दिवाकरं ॥ २ ॥ वामनादिपुराणेभ्यः इतिहासादित कथा ॥ कुरुक्षेत्रस्य महातम्यं (?) संग्रहं स्टसंमतं (?) ॥ ३ ॥ शंकरेणावतारेण यथाबुद्धयनुसारितं ॥ कृयते तस्य विस्तारो भूषणीयो द्विजोत्तमैः ॥ ४ ॥ क्षमाकार्यात्र विद्वद्भिः यत्किञ्चित्प्रमाणतः ॥ सोधनीया प्रयत्नेन सर्वोसि महेश्वरः ॥ ५ ॥ लोकत्रयस्तु तीर्थेभ्य कुरुक्षेत्रविशेषतः ॥ कुरुक्षेत्रदर्शनं पुण्यं महापातकनाशनं ॥ ६ ॥

The manuscript ends in the following way on folio 167B.

इति श्रीशंकराचार्यविरचितं कुरुक्षेत्रमहातम्यं यात्रादर्शनस्पर्शविधिपरिपूर्ण-पूर्वार्ध समाप्त षडविंशतिम प्रभावः २६ चिरंजीवनार्थेन मिश्रेण दुलीनहटेन धीमता पटणीमलस्य कुरुक्षेत्रं लेषनीय यथाविधिः शुभं भूयात् सं १८६४ मिति फागुण-वदी १४ गुरुवासरे कुरुक्षेत्रशंकराचार्यकृतसमाप्तं श्री श्री श्री श्री ।

—**Ganga Sagar Rai**

A NOTE ON A KASHMIRIAN MANUSCRIPT OF THE VĀMANA PURĀṆA

This manuscript is referred to as कारा. in our Critical Edition of the Vāmana Purāṇa and it contains a Sanskrit Commentary by Kashmirian Paṇḍita Rāma Candra Bhaṭṭa. The importance of this MS lies in the fact that it is the only Sanskrit commentary on the Vāmana-Purāṇa. This manuscript was procured from Sri Ranbir Sanskrit Research Institute, Jammu through the courtesy of His Highness Maharaja Dr. Karan Singh of Kashmir. The number of the MS is 4012 (Steine Catalogue) and it is undated. The text is written in bold Devanāgarī characters in the middle of the page and both above and below of the text is the commentary in comparatively small Devanāgarī letters. Size of the MS is 34.5 × 18 cm. The manuscript contains 1+406+6 Folios. Ten folios 91-100 are missing. The last verse on the folio no. 90 is

समागतोऽहं द्विज दूरतस्त्वां कुरुष्व मे प्रोद्धरणं मुनीन्द्र ।
ददस्व दानं मम यन्मनीषितं चरामि येन त्रिदिवे सुनिर्वृतः (= Cr. ed. 19.24)

The first verse on folio 101 is या सा हिमवतः पुत्री भवेनोढा तपोधन ।
उमा नाम्नी च तस्याः सा कोशाज्जाता तु कौशिकी ।। (Cr. ed. 22.3).

The Manuscript has omitted the first *Vāmana-Carita* i.e. *Adhyayas* 2-10 of the Saromāhātmya of the Critical Edition. Several bigger chapters are divided into smaller ones and thus the total number of the chapters in this Manuscript is 114 even after omitting nine chapters of the Saromāhātmya. From the point of view of the classification and authenticity this MS belongs to the Kashmirian group of the MSS of the Vāmana Purāṇa collated for the Critical Edition.

At the end of the 50th chapter of this Manuscript which is 24th chapter of the Critical Edition the colophon runs thus:

इति वामनपुराणे सरोमाहात्म्ये उमासंभवे पञ्चाशत्तमोऽध्यायः। सरोमाहात्म्यं समाप्तं । पूर्वार्धं समाप्तम् ।

This clearly indicates that the text is divided into two parts i.e. *Purvārdha* and *Uttarārdha*.

First Folio before the regular number of the folios is written only on second side and contains benedictory verses written or compiled by the commentator. The folio begins as follows:

श्रीः

श्रों नमो विघ्नहर्त्रे ॥ श्रों श्रीगुरुर्जयति ॥

ओं यत्स्मृतिदम्भोलेर्द्राक्प्रत्यूहक्ष्माभृतोऽप्यतिगुरवः ।
नाशं प्रयांत्यसौ वो गणपो भद्राणि ददिषीष्ट ॥

धर्मरै(?) सुभगता पुरुषार्थाः सामृता जगति ते खलु सिद्धाः ।
यत्पदाम्बुजसमर्चनरीत्या सद्गुरुं हृदि दधेऽद्भुतभूतिम् ॥

त्रैधावस्थायिविश्वप्रकटनपरया स्वात्मशक्त्यातिगूढो
जीवेशोपाधिसंस्थो मतिनुदभयदः सर्वदृक्सर्वकर्ता ।
चित्सत्ताखण्डभावो निरुपधिमहिमा तुर्यभावाधिरूढो
भूमाचिन्त्यो वरेण्यः स्फुरतु हृदि मम स्वप्रकाशः परात्मा ॥

गंगाप्रवाहसदृशो वचसां गणो यद्दृष्ट्यश्रयात्तनिलयस्य नरस्य सम्यक् ।
प्रस्पन्दते स्वजनकल्पलताविदध्याजाड्यान्धकारविलयं लघु शारदा मे ॥

उद्भेदवृक्षविटपच्छदनप्रसूनं बीजं समुद्गिरति तत्सफलं क्रमेण ।
यो विश्वमेतदखिलं क्रमयन्ववाम स्वं रूपमक्रममवन्द्य तु वामनो यः ॥

देवासुरैः प्रतिसमर्चितपादपीठो निःश्रेयसार्पणसुशस्यतरप्रभावः ।
यो ध्यायिनां कृतपदो हृदयाब्जकोशे विश्वेश्वरोऽवतु स वस्त्रिपुरान्तकोऽयम् ॥

योऽष्टादशपुराणानि चक्रे लोकहिताय वै ।
कृष्णद्वैपायनं वन्दे बुधाराध्यपदाम्बुजम् ॥

मात्स्यं पुराणं व्याख्याय मार्कण्डेयं ततः परम् ।
वामनाख्ये पुराणेऽस्मिन्व्याख्यानार्थे कृतोद्यमः ॥

श्रीसद्गुरुपदाम्भोजमधुपो रामचन्द्रकः ।
लब्धवर्णः कृतस्थानः पुण्ये काश्मीरमण्डले ॥

सोयं समग्रभूविष्ठाधिराजेन महात्मना ।
नुन्नः श्रीरणवीरेण सद्वादं प्राप्नुयात्सताम् ॥

From the above passages it is obvious that the commentator has already commented upon the two Purāṇas *viz.*, The Matsya Purāṇa and the Mārkaṇḍeya Purāṇa and that he was a contemporary of Maharaja Ranbir Singh of Kashmir.

The first folio, of the regular pages, too, is written only on second side. It runs in this manner:

ओं नमो विघ्नान्धकारविनाशनाय ॥

श्रीं त्रैलोक्यराज्यमाकृष्य बलेरिन्द्राय यो ददौ ।
श्रीधराय नमस्तस्मै छद्मवामनरूपिणे ॥

वामनपुराणस्याद्योयं मङ्गलश्लोकः ।
श्री शिवौ शंकरौ देवौ × × ×
वन्दे हृदयराजीवे तिष्ठन्तौ परमार्थदौ ॥

वामनपुराणभावदीपालोके कृतोद्योगः श्रीमद्ररणवीरसिंहादाज्ञां प्राप्य
क्षितीश्वराद् विमलां
रामचन्द्रो बुधः कश्चित् काश्मीरेषु कृतस्थितिः ।
प्राप्नोतु हृदयावासं श्रीराम इव सद्धियाम् ॥ etc.

While commenting upon the verses the commentator has left many verses without commentary which are thought to be simple. But he has commented upon in detail those verses whose meanings are obscure. One example may be cited.

पद्भ्यां कराभ्यां दशनाश्च शुभ्राः
समुन्नतः षड्भिरुदारवीर्य-
स्त्रिभिर्गभीरस्त्रिषु च प्रलम्बो
रक्तस्तथा पञ्चसु राजपुत्रः ॥ ५१ ॥

कृष्णश्चतुर्भिस्त्रिभिरानतोऽपि
द्वाभ्यां च शुक्लः सुरभिश्चतुर्भि-
र्वृतः स भर्ता भगवंश्च पूर्वम् ॥ ५२ ॥

Folio 104 A

This text is of chapter 28 of this Manuscript and these lines are available in chapter 22 of the Critical Edition and correspond to verses 51d, 52, and 53a. In the critical edition one line (दृश्यन्ति पद्मानि दशैव चास्य 53b) is extra between sixth and seventh lines of the above cited text. The commentary on these verses runs as follows :

षड्भिर्ललाटांसगण्डग्रीवाकट्यूरुभिः समुन्नतः त्रिभिर्नाभिमध्यजानुभिर्गभीरः भुजयुग्म-वृषणैस्त्रिभिः प्रलम्बः पञ्चस्वङ्गेषु नेत्रप्रान्ताधरहस्तद्वयपादयुग्मनखादिषु रक्तः ॥ ५१ ॥ केशपक्ष्मकनीनिकादिभिः कृष्णः श्यामस्त्रिभिर्भ्रूद्वयनेत्रप्रान्तद्वयश्रवणयुगैरानतो नम्रः द्वाभ्यां दन्तनेत्राभ्यां शुक्लः चतुर्भिः केशमुखगण्डयुगादिभिः सुरभिः सुगन्धिः ॥ ५२ ॥

Folio 104 A

In his commentary the commentator has cited examples from other texts to corroborate the ideas contained in the text. While commenting upon the verse यच्चापि कुर्वतो नात्मा जुगुप्सामेति राक्षस ।

तत्कर्त्तव्यमशङ्केन यत्र गोप्यं महाजने ॥ ५२॥ (=15.53 of the Cr. Ed.) the commentator writes :

तत्राचारोऽपि महतां सम्प्रदायप्रवृत्यैव वर्तितव्यमित्याह यच्चापीति । जुगुप्सां कुत्सां अशंकेन शंकारहितेनेति लोकाचारप्रवृत्तिरुक्ता । महाजने गुर्वादौ यद्गोप्यं गोपनीयं रहस्यं न भवेत् तदाह भारते—

महाजनो येन [गतः] स पन्था
धर्मस्य मूलं निहितं गुहायाम् !
नासौ मुनिर्यस्य वचो प्रमाणं
तर्कोऽप्रतिष्ठः श्रुतयो विभिन्ना इति ॥ ५२ ॥

Folio 74B

Another example of such type may be also noted—

Folio 75 A : सर्वसंगपरित्यागो ब्रह्मचर्यममानिता ।
जितेन्द्रियत्वमावासे नैकस्मिन्वसतिश्चिरम् ॥

(Cr. Edn. 15.59)

चतुर्थाश्रमस्य धर्मानाह सर्वेषां संगस्य परित्यागः ब्रह्मचर्यमष्टाङ्गं मैथुनवर्जनं-दर्शनं स्पर्शनं केलिः कीर्तनं गुह्यभाषणम् । संकल्पोऽध्यवसायश्च क्रियानिवृत्तिरेव च ॥ एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः । विपरीतं ब्रह्मचर्यमनुष्टेयं मुमुक्षुभिरिति । अमानिता अहंकारित्वाभावः जितेन्द्रियत्वम् इन्द्रियनिरोधः । एकस्मिन्नावासे गृहे चिरं द्विदिनं यावत् ।

At the end of this manuscript, 20 *ślokas* or 40 lines of Anuṣṭub metre are extra after the last verse of the Critical Edition. Of these 20 *ślokas*, 7 enumerate the names of the eighteen *Mahāpurāṇas*, 4 contain the *phalaśruti* and nine give the contents or *anukramaṇī* of the Vāmana Purāṇa. The commentary is given on these *ślokas* also. These verses are given at the end of the critical apparatus of the last chapter of the Critical Edition. The end of the manuscript runs thus :

बलिबन्धनमत्रापि तस्य पातालसंस्थितिः ।
सुदर्शनस्य चक्रस्य प्रवेशश्च रसातले ॥ ३४
बलेर्वैराग्यहेतुं च विष्ण्वर्चादिप्रशंसनम् ।
ज्यामघाख्यानमत्रैव वर्णितं ह्यनुपूर्वतः ॥ ३५

पातालसंस्थितिः सम्यक् स्थानं चक्रस्य पातालप्रवेशश्च तस्य वैराग्यहेतुः ॥ ३४ ॥ वैराग्यहेतुं विष्ण्वर्चादिप्रशंसनम् अनुपूर्वतः अनुक्रमेण ॥ ३५ ॥ इति श्रीपण्डितरामचन्द्र-भट्टविरचिते वामनपुराणव्याख्याने चतुर्दशाधिकः शततमोऽध्यायः ॥

Therafter comes the colophon of the text :

इति श्रीवामनपुराणे दशसाहस्र्यां संहितायां वामनमहिमाभिवर्णने पुराणमाहात्म्य-पुराणान्तरसंकीर्तनानुक्रमदर्शनं नाम चतुर्दशोत्तरः शततमोध्यायः। वामनपुराण-समाप्तम् ॥

Here end the regular pages of the MS and after this 6 folios are appended which contain the *Sūcīpatra* or contents of the text. This *Sūcīpatra* is printed elsewhere in this Bulletin.

In the beginning of this सूचीपत्र the following verse is given :

अध्यायानां क्रमेणा [थ सूची] पत्रं प्रतन्यते ।
पुराणप्रतिपाद्यार्थस्पष्टवृत्तिप्रवृत्तये ॥

—**Ganga Sagar Rai.**

VĀMANA'S BIRTH AND MODE OF WORSHIP IN THE PURĀṆAS*

The following are the accounts of Vāmana's birth as regards to its time and place as mentioned in the Purāṇas:—

A. Time of Vāman's Birth.

(1) *Vāmana's birth in the Svāyambhuva Manvantara*

(Viṣṇu-dharmottara-P. I. 21.1-29).

According to the Viṣṇu-dharmottara-P. Viṣṇu took the form of the Dwarf in the Svāyambhuva Manvantara In this Manvantara there was a demon of the name of Bāṣkali who, having defeated the then Indra named Viśva-bhuk, was ruling over the three worlds. The latter took refuge with Brahmā and told him about his miserable condition. Brahmā accompanied by Viśvabhuk went to the Viṣṇu-loka and invoked Viṣṇu. Viṣṇu then assumed the form of a dwarf and approached the demon Bāṣkali who stood amazed on seeing him with Indra Then Indra, on the advice of Lord Viṣṇu, began to say: "O Bāṣkali, you took all my kingdom under your possession. Now let me be given a piece of land measuring three steps for the sake of this dwarf. He wants to perform there the rites of his sacrificial fire, as he cannot reside in the land of others". As soon as the demon uttered *aum* (the word of conceding the demand) the Dwarf took away all kingdoms from Bāṣkali and returned them to Viśvabhuk Indra.[1]

* The original article in Sanskrit translated into English and revised by Shrī Ananta Prasad Mishra of the Purāṇa Deptt.

--Ed.

1. स्वायंभुवेन्तरे पूर्वं चत्वारो देवतागणाः ।
जयाख्याश्चाजिताख्याश्च शुक्राख्याश्च प्रकीर्तिताः ॥
तेषां बभूव देवेन्द्रो विश्वभुक्लोकपूजितः ।
आसंस्तस्यासुरा घोरास्तदा दायादबान्धवाः ॥
बभूव राजा तेषां च बाष्कलिर्नाम नामतः ।
येन विक्रम्य शक्रस्य हृतं राज्यं तदा बलात् ॥

(I. 21. 1-3; etc)

(2) *Vāmana's Birth in the Vaivasvata Manvantara*
(Vām.-P., Cr. Edn. स. मा. 10.68-71 and 62.32-34).

God Viṣṇu was incarnated as the Dwarf in the Vaivasvata Manvantara for the purpose of deceiving Bali and presenting the rule of the Heaven to Indra. In the context of the glorification of Kurukṣetra in the Vām.-P., it is stated that in order to maintain the law and order in the four Yugas the reign of the whole world would be entrusted to Indra in the Vaivasvata Manvantara, and that at the end of this Manvantara Bali would succeed him. It was also declared by the God Vāmana himself on the occasion of Bali's sacrifice at Kurukṣetra when Vāmana took away all his kingdom by his three steps.[1]

According to the Vām.-P., 62. 32-34, Vāmana's birth took place at the time when the sun was in the Gemini sign of Zodiac, in the month of Āṣāḍha, in Vaivasvata Manvantara.[2]

The Viṣṇu-dh. also in one place mentions that Vāmana's birth took place in the Vaivasvata-Manvantara.[3]

Also—

लोकत्रयं मेऽपहृतं विक्रमेण तु बाष्कले ।
तत्राग्निशरणार्थाय दीयतां मे क्रमत्रयम् ।।
अतीव ह्रस्वगात्रस्य वामनस्यास्य पार्थिव ।
भूमिभागे तु पारक्ये वस्तुं न त्वहमुत्सहे ।।
(I. 21. 15-16)

1. वैवस्वते तथातीते काले मन्वन्तरे तथा ।
सावर्णिके तु सम्प्राप्ते भवानिन्द्रो भविष्यति ।।
इदानीं भुवनं सर्वं दत्तं शक्राय वै पुरा ।
चतुर्युगव्यवस्था च साधिका ह्येकसप्ततिः ।।
नियन्तव्या मया सर्वे ये तस्य परिपन्थिनः ।
तेनाहं परया भक्त्या पूर्वमाराधितो बले ।।
सुतलं नाम पातालं समासाद्य वचो मम ।
वसासुर ममादेशं यथावत्परिपालयन् ।।
(Vām.-P. स. मा., 10. 68-71).

2. शुक्रेणाश्वः श्वेतवर्णो मधुमासे सुलक्षणः । एवमश्वे समुत्सृष्टे वितते यज्ञकर्मणि ।।
जाते च मासत्रितये मिथुनस्थे दिवाकरे । सुषुवे देवजननी माधवं वामनाकृतिम् ।।
(Vām-P., 62. 32-34)

3. तेनैव देवदेवेन प्राप्ते वैवस्वतेऽन्तरे ।
भूयो लोकास्त्रयः क्रान्ताः पदा संयमिनो नृप ।। (Viṣṇudh.-P. I. 21.30).

(3) *Vāmana's Birth on the 12th Day of the Bright Half of Bhādra-pada in the Vaivasvata Manvantara.*

(Bhāgavata P. 8. 13. 6; 8. 18. 5-6)

In the Bhāg-P. Vāmana's birth from Aditi is said to have been in the Vaiv. Manvantara.[1] It is also mentioned therein that the time of his birth was the twelfth date of the bright half of the month of Bhādra-Pada.[2] This Purāṇa specially refers to the performance of sacrifice by Bali on the north bank of the river Narmadā.[3] Moreover, His consort as well as his progeny is also found referred to in this Purāṇa[4]; but its original source remains yet to be traced out, as no account like this could be available anywhere else.

(4) *Vāmana's Birth on the Eleventh Day of the Bright Half of Bhādra* (Bhav-P., Uttara Parva, 76. 15-76. 28).

According to the Bhav.-P.[5] the eleventh day (*tithi*) of the bright half of Bhādra month was the time of Vāmana's birth, but the Manvantara is not mentioned here.

(5) *Vāmana's Birth in the Seventh Tretā of Vaivasvata Manvantara* (Vāyu P. 2. 36.71, 73, 74).

The Vāyu-P. mentions that Vāmana was born in the seventh Yuga or Tretā of the Vaivasvata Manvantara, which was Viṣṇu's third incarnation.[6]

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1. अत्रापि भगवज्जन्म कश्यपाददितेरभूत् ।
   आदित्यानामवरजो विष्णुर्वामनरूपधृक् ॥ (Bhāg.-P. 8. 13. 6).
2. श्रोणायां श्रवणद्वादश्यां मुहूर्त्तेऽभिजिति प्रभुः ।
   सर्वे नक्षत्रताराद्याश्चक्रुस्तज्जन्म दक्षिणम् ॥
   द्वादश्यां सविता तिष्ठन् मध्यंदिनगतो नृप ।
   विजया नाम सा प्रोक्ता यस्यां जन्म विदुर्हरेः ॥ (Bhāg.-P. 8. 18. 5-6).
3. तं नर्मदायास्तट उत्तरे बले य ऋत्विजस्ते भृगुकच्छसंज्ञके ।
   प्रवर्त्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं यथा रविम् ॥
   (Bhāg.-P. 8. 18. 21).
4. उरुक्रमस्य देवस्य मायावामनरूपिणः ।
   कीर्तौ पत्न्यां बृहच्छ्लोकस्तस्यासन् सौभगादयः ॥ (Bhāg.-P. 6. 18-8).
5. एकादश्यां भाद्रपदे श्रवणेन नरोत्तम ।
   संचचाल मही जाते वामने तु त्रिविक्रमे ॥ (Bhav.-P., Uttar Paava, 76.15).
6. वलिसंस्थेषु लोकेषु त्रेतायां सप्तमे युगे ।
   दैत्यैस्त्रैलोक्य आक्रान्ते तृतीयो वामनोऽभूत् ॥ (Vāyu-P. 2. 36-71, 73, 74).

B. Modes of Vāmana-worship

(1) The Varāha-P. enjoins the following mode of worshipping God Vāmana. The aspirant having performed his obligatory duties (नित्यकर्म) and duly purified himself has to observe fast on the twelfth day of the bright half of the Caitra month. Then he should utter the *saṁkalpa* for worshipping the God. A pot containing gem etc. should be placed in front of him and on that pot a golden idol of Vāmana with a white sacred thread should be put. A Kuṇḍikā prepared near that idol should be decorated with chatra (umbrella), Akṣamālā (rosary) etc. Then completing the worship he must give the dakṣiṇā (idol etc.) to a Brāhmaṇa and thereby please Vāmana.[1]

(2) The Agni-P. also lays down some rules of Vāmana's worship, while describing the *Śravaṇa-dvādaśī-vrata*. The fasting devotee takes bath in a confluence of rivers and performs daily rites and purifies himself, and takes vow to worship God Vāmana. Then he bathes the golden idol of Vāmana decorated with *daṇḍa* (staff), *chatra* (umbrella) etc. and placed on the pot covered with white cloth and filled with *pañcāmṛta*. Thus after worshipping Him according to the manner of *ṣoḍaśopacāra* he should pray to God Vāmana with folded hands containing flowers[2]

—Hiramani Mishra.

1. cf. Varāha-P. 43. 1-8.
2. cf. Agni-P. 189. 1-15.

A NOTE ON THE MENTION OF THE SPOUSE AND PROGENY OF VĀMANA IN THE BHĀGAVATA

The Bhāg.-P. mentions the spouse and the progeny of Vāmana as follows:—

उरुक्रमस्य देवस्य मायावामनरूपिणः ।
कीर्त्यौ पत्न्यां बृहच्छ्लोकस्तस्यासन् सौभगादयः ॥ (VI. 18.8)

Thus, the Bhāg. mentions Kīrti as the spouse of Urukrama-Vāmana and Bṛhac-chloka as his son, and Saubhaga and others as the off-springs of Bṛhac-chloka (and grandsons of Vāmana).

In the Bhāg.-P. *Urukrama* is the name of one of the twelve Ādityas, i.e. of the twelfth Āditya:—

विवस्वानर्यमा पूषा त्वष्टाऽथ सविता भगः ।
धाता विधाता वरुणो मित्रः शक्र उरुक्रमः ॥ (VI. 6.39)

The Bhāg. has mentioned the spouse and progeny of each of the twelve Ādityas in Skandha VI in the same order as given in VI. 6.39 (quoted above). Before VI. 18.8 it has already mentioned the spouses and the off-springs of the eleven Ādityas, and in VI. 18.8 it mentions the spouse and the progeny of the twelfth Āditya named by it as '*Urukrama*' (in VI. 6.39), but who is elsewhere named as '*Viṣṇu*'; for instance cf.:—

.........विष्णुर्द्वादश उच्यते ।
जघन्यजः स सर्वेषामादित्यानां गुणाधिकः ॥
(Mbh., Cr. Edn., I. 59.16)

Also cf. Mbh. (Cr. Edn.) I. 114.56, Bhagavad-Gītā 10.21 (आदित्यानामहं विष्णुर्), Brahmāṇḍa-P. II. 2. 67-68, Viṣṇu-P. I. 15.130-131, etc. where uniformly the name of this Āditya is given as '*Viṣṇu*'.

The epithet '*Urukrama*' mentioned by the Bhāg. as the name of the twelfth Āditya has been used in the Ṛgveda in its *Vṣṇu-Sūkta* as an epithet of God Vṣṇu:—

उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ।
(Ṛg. I. 154.5cd)

In the Devī-Bhāg. (V. 8.35) '*Urukrama*' has been used as an epithet of both Hari and Hara.

The epithet '*Urukrama*' means 'one making wide strides' and is the same in sense as '*Mahā-krama*' used in Śl. 85 of the *Viṣṇu-sahasra-nāma-stotra* of the Mbh. as an epithet of God Viṣṇu. Sāyaṇa explains 'उरुक्रमस्य विष्णोः' (in Ṛg. I. 154.5, quoted above) as--'उरुक्रमस्य अत्यधिकं सर्वं जगदाक्रममाणस्य तत्तदात्मना। अतएव विष्णोर्व्यापकस्य परेश्वरस्य।' Thus '*Urukrama*' has been generally used for God Viṣṇu. But in the sense of 'making wide strides' the epithet '*Urukrama*' like '*Trivikrama*' may also be used for the Vāmana incarnation of God Viṣṇu, as the Bhāg. has already used it as an epithet of Vāmana (उरुक्रमस्य देवस्य मायावामनरूपिणः).

Thus, the epithet '*Urukrama*' has been used for the following:-

1. For Viṣṇu, one of the twelve Ādityas; (Bhāg., VI. 6.39).
2. For God Viṣṇu (i.e. Vedic god Viṣṇu, and later on one of the three Gods of Hindu Trinity); (Ṛg. etc.).
3. For Viṣṇu and Śiva both (Devī-Bhāg.),
4. For Vāmana (=Trivikrama), (Bhāg.-P. VI. 18.8).

Now, Viṣṇu as an Āditya is certainly different from God Viṣṇu of the Trinity, and also from the Vāmana incarnation of God Viṣṇu, as is clearly borne out by the following facts:—

1. Nīlakaṇṭha in his comm. on Mbh. XII. 43.6 (आदित्याः सप्तधा त्वं तु पुराणो गर्भतां गतः।) while explaining the word 'सप्तधा' says—'सप्तधा विष्णवाख्य आदित्यो वामनश्चेति द्वेधा अदित्यामेव जन्म'. Thus, Nīlakaṇṭha has taken Viṣṇu-Āditya and Viṣṇu-Vāmana as different from each other.
2. The twelve Ādityas (including the Āditya named 'Viṣṇu' or according to Bhāg. VI. 8.39 'Urukrama') are mentioned as the twelve manifestations or phases of the Sun-God; cf. 'कृत्वा द्वादशधात्मानं द्वादशादित्यतां गतः' Mbh. III. 3.59, *Sūrya-stuti*) and also:—

   हिरण्यवर्णं यं गर्भं अदितिर्दैत्यनाशनम्।
   एकं द्वादशधा जज्ञे तस्मै सूर्यात्मने नमः॥

   (Mbh. XII. 47.38)
3. The twelve Ādityas are also mentioned as the twelve months of the year; cf. Śatapatha-Br. XI. 6.3.8:—

कतमऽ आदित्या इति। द्वादशमासाः संवत्सरस्यैतऽआदित्याः। एते हीदं सर्व-माददाना यन्ति······।

4. In the Purāṇas each of the twelve Ādityas has been concerned as presiding over each of the twelve months, or as representing each of the twelve phases of the Sun in the twelve months; cf. Bhaviṣya-P., Brāma-Parvan, 65. 26-29, where Viṣṇu (Āditya) has been mentioned as a form of Divākara (Day-maker) or Bhāskara in the month of Phālguna and as such worthy to be worshipped in that month ('विष्णुश्च फाल्गुने मासे पूज्यो वन्द्यश्च भास्करः ।').

5. In the Viṣṇu-P. the twelve Ādityas, as a class of gods, are mentioned as one of the seven *gaṇa*-s (classes of gods and demigods) attending the Sun-god or the Sun-chariot in the twelve months :—

स रथोऽधिष्ठितो देवैरादित्यैर्ऋषिभिस्तथा ।
गन्धर्वाप्सरोभिश्च ग्रामणीसर्पराक्षसैः ।।

(II. 10. 2)

And the twelfth Āditya named as Viṣṇu is mentioned as attending or superintending the Sun's chariot in the month of Phālguna (II. 10. 17-18). The Viṣṇu-P. explicitly mentions in this connection that these *gaṇa*-s (including the Ādityas) are separate from God Viṣṇu by whom they are invigorated—

नोदेता नास्तमेता च कदाचिच्छक्तिरूपधृक् ।
विष्णुर् विष्णोः पृथक् तस्य गणः सप्तविधोऽप्ययम् ।। (II. 11. 18).

6. The Viṣṇu-P. also mentions that the gods who were called *Tuṣita*-s in the Cākṣuṣa-Manvantara were reborn as twelve *Āditya*-s (the sons of Aditi) in the Vaivasvata-Manvantara :—

चाक्षुषस्यान्तरे पूर्वमासन् ये तुषिताः सुराः ।
वैवस्वतेऽन्तरे ते वै आदित्या द्वादश स्मृताः ।। (I. 15. 132).

The Brahmāṇḍa-P. (II. 2. 57-69) also says that the gods known as *Jaya*-s in the Svāyambhuva-Manv- and *Tuṣita*-s in the Svārociṣa-Manv. again became *Āditya*-s in the seventh (Vaivasvata) Manv. ('आदित्याः सप्तमे पुनः').

Thus, it is clear that Viṣṇu as one of the twelve Ādityas is quite different from God Viṣṇu of the Purāṇic Trinity. But the Bhāgavata has confused the two Viṣṇu-s as identical with each other, and this confusion has been caused by its use of the Vedic epithet '*Urukrama*' (which is generally used for God Viṣṇu) for the twelfth Āditya in VI. 6. 39, and VI. 18. 8.

This confusion in the Bhāgavata between Viṣṇu the twelfth Āditya, (called *Urukrama* by it) and God Viṣṇu (also called *Urukrama* in the Ṛgveda and elsewhere) has further led it to confuse Urukrama-Āditya with Urukrama-Vāmana-incarnation of God Viṣṇu. This confusion is also due to the fact that Vāmana was also born as a son of Aditi and hence he is also called *Āditya*. But the class of the twelve Ādityas (who are also the twelve sons of Aditi) is quite distinct from the other sons of Aditi, known also as Ādityas or Devas; hence Aditi has been called as the mother of gods-'जनित्री सुरसत्तमानाम्' (Vām.-P., Cr. Edn., 50. 30a).

The Bhāgavata-P., while mentioning the spouse and progeny of each of the twelfth Ādityas (in Skanda VI) suddenly and wrongly switches over to the mention of the spouse Kīrtī and the off-spring Bṛhac-chloka as of Urukrama-Vāmana; while in fact they may be said as the spouse and off-spring of the twelfth Āditya called also *Urukrama* by the Bhāg.

Moreover, Kīrti seems to be mentioned as the wife of Viṣṇu (Āditya ?) in the Vāyu-Purāṇa also :—

विष्णुं कीर्त्ती रुचिः सूर्यं वसिष्ठं चाप्यरुन्धती ।
नैतास्तु विजहन्त्येतान् भर्तॄन् देव्यः कथंचन ॥ (Vāyu-P. 30-73)

The spouse and the progeny of Vāmana are not found mentioned elsewhere. The mention of these in the Bhāgavata-Purāṇa, therefore, is due to the wrong identification of *Urukrama-Āditya* with *Uru-Krama-Vāmana* and is unsupported.

—A. S. Gupta

BIBLIOGRAPHY ON THE VĀMANA-PURĀṆA

The present issue of the Purāṇa-Bulletin contains the material on the Vāmana-Purāṇa and Vāmana. A list of some important works on the Vāmana-Purāṇa, published earlier is given below.

Editions

1. Vāmana-Purāṇa (Devanāgarī edn.) printed by Jagad-dhitecchu Press, Poona, Śaka 1808 (A. D. 1886). It is the oldest available edn. of the Vāmana Purāṇa.

2. Vāmana Purāṇa (Bengali Edn.) prepared by Sri Maheśa-candra Pāla on behalf of the Nirapekṣa-Dharma-Sañcāriṇī Sabhā, Calcutta. It is accompanied by a Bengali translation. It was printed from Sadanand Press, Calcutta in Saṁvat 1950 (A.D. 1893).

3. Vāmana Purāṇa (Bengali Edn.) prepared by Sri Pañcānana Tarkaratna. This edition too contains a Bengali translation Printed from Bangavasi Press, Calcutta in Bengali year 1314 (A.D. 1908).

4. Vāmana Purāṇa (Devanāgarī edn.) of Veṇkaṭeśvara Press, Bombay, Śaka 1851 (A. D. 1929).

5. Vāmana Purāṇa (Critical Edn.) published by the All-India Kashiraj Trust, Ramnagar, Varanasi, 1967.

Translations

1. Hindi translation of the Vāmana Purāṇa by Śri Shyam Sundar Tripathi from Veṅkaṭeshvar Press, Bombay, Śaka 1885 This Hindi translation contains no Sanskrit text and the first verse of each chapter is given before the translation of that chapter. The last verse of each chapter is also given at the end of the translation of that chapter.

2-3. Two Bengali translations as noted above as nos. 2 and 3 under editions.

3. Hindi Translation of the Vāmana Purāṇa by a batch of scholars and published by the All-India Kashiraj Trust, 1968. This edition contains a lengthy introduction and various appendices useful for the Researchers.

4. English translation of the Vāmana-Purāṇa by a batch of scholars and published by the All India Kashiraj Trust. This edition also like the Hindi edn. contains a detailed introduction and many appendices

Each of These traslations published by the Kashiraj Trust, contains the Sanskrit text in bold Devanāgarī character above the translation.

Besides these printed translations of the Vāmana Purāṇa a MS bearing the Sanskrit commentary of the Vāmana-Purāṇa is also available. The description of the MS is given elsewhere (pp. 165-169) in this issue of the *Purāṇa* Bulletin.

Studies

1. Vāmana-Purāṇa: A Study—By Dr. V. S. Agrawala, Varanasi, 1964. This book deals with the different aspects of this Purāṇa in detail.

2. A. Hohenberger has published an article 'Das Vāmana Purāṇa' in the *Indo-Iranian-Journal*, Vol. VII (1963) pp. 1-57.

3. Dr. V. Raghavan published a paper in *Purāṇa* IV. 1 (Jan. 1962) under caption 'The Vāmana Purāṇa'.

4. Dr. B. H. Kapadia, 'Some aspects of the Vāmana-Purāṇa' published in Purāṇa VII.1 (Jan. 1965).

5. Sri A.S. Gupta 'On the Adhyāyas of the Vāmana-Purāṇa' published in *Purāṇa*, V.2 (July 1963).

6. Sri A. S. Gupta 'On the constitutions of the Vāmana Purāṇa text' published in *Purāṇa*.

Besides these books and papers, many other books and papers also which deal with the Purāṇas in general, such as 'Purāṇic Records on Hindu rites and customs' by Hazra, 'Studies in Epics and the Purāṇas' by Pusalker, Purāṇa Vimarśa by Upadhyaya and Aṣṭādaśa-Purāṇa Darpaṇa by J.P. Mishra also contain important material on the Vāmana Purāṇa.

—**Ganga Sagar Rai.**

LETTER TO THE EDITOR

[Dr. Madeleine Biardeau's rejoinder to Shri V. M. Bedekar's article written in reply to her article on the critical editions of the Mahābhārata and the Purāṇas].

Paris, January 21st 1970

Dear Sir,

Six months after its publication in the July 1969 issue of *Purāṇa* I was at least able to read Shri V. M. Bedekar's reply to my article published in the same Journal in July 1968. I wish I had been informed before its publication and given a right to answer in the same issue of the journal according to the normal usage. Anyhow it may not yet be too late to send this letter as a first attempt to answer, pending another article, where I shall take up the same subject from another angle.

After reading Shri B.'s article, I feel that the misunderstanding between him and me is just as deep as it was between Sukthankar and Sylvain Levi. Or, to put it in terms more courteous than my opponent's, I was too naive to hope that such a short and general article could be properly understood, given the vast difference in cultural background that Shri B. 's article reveals. Actually, a similar discussion is going on in the West, where the cultural background should be more or less the same. The only difference here is that Shri B.'s ideas of science would be considered as the outdated one. Does he not himself mention the date of 1897 as the origin of the critical edition of the MhBh ? As to the idea I tried to express in my ill-fated paper of 1968, it is not mine only, and, I am afraid, it is gaining ground steadily. Georges Dumezil's works bear witness to this, and his name is not and should not be unknown to Indian scholars (cf. R. N. Dandekar, *Vedic Religion and Mythology*, Poona 1965, p. 48). In one of his recent books, *et Epopee* Vol. I (Paris 1968), p. 34, he has clearly given his opinion on the critical edition of the MhBh and all critical work of this kind. For his study of the text, he takes into consideration not only the different Sanskrit recensions, but also the translations in modern languages.

Shri B. wants me to apply my "method" to a definite text and publish a critical edition of my own. But what good does he expect from an "obscurantist" like me ? Actually I do not believe in critical editions of epic and purāṇic texts. I did not claim to replace the old method of critical edition by a new one (or an "antiquated" and "outdated" one, according to Shri B.). Writing for people who seemed to be fond of critically editing every possible text and who were thus paving the way for the disappearance of the regional versions, I thought, perhaps mistakenly, that I should give some idea of *the limits* within which a text can justifiably be critically edited. The principles I advocated were not a positive, but of a restrictive nature ; we must be satisfied if we can correct an obviously corrupt ms. by a better one whenever a word or a group of words does not make any sense. But we shall never reach one completely satisfactory text, let alone the most authentic one. As far as I know, Dumezil, who claims to be a philologist, has never published any "critical edition" of any text, though he has brought to light many unknown pieces of oral literature. Real work is waiting for us elsewhere.

I hope to show in the next issue of this Journal what kind of work can be done and how it upsets the basic principles of the so-called critical editions. I shall try to show it on an example that will be selected for its being as short and clear as possible. It will be seen then why there cannot be any claim of authenticity for a particular text in the sense advocated by Shri B. and that the old concept of "scientific study" does not apply any longer. It does not mean that we have to give up scientific thinking but only that sometimes we have to alter our concept of science.

May I ask you kindly to publish this as early as possible in *Purāṇa* ?

Yours sincerely

Sd/ Madeleine Biardeau.

(67 rue Raymond Losserand Paris 14)

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(JULY-DEC., 1969)

WORK ON THE KŪRMA PURĀṆA

Work on the critical edition of the Kūrma-Purāṇa which remained suspended during the period when the three volumes of the Vāmana Purāṇa—Critical Edition, and English and Hindi translations along with the text—were under preparation and being printed is now resumed. The following work on the critical edition of the Kūrma-Purāṇa has been done up till now.

1. *Collation of MSS.*

The following MSS. of the Kūrma Purāṇa have already been collated:—

A. Devanāgarī MSS.

1. E. 33 45, India Office London.
2. E. 3346, India office, London.
3. No. 1039, Harvard University Library, Electroprint copy.
4. No. 41 of 1881-82, Bhandarkar Oriental Research Institute, Poona; the oldest MS. of the Kūrma-Purāṇa procured so far.
5. Tod 39, Royal Asiatic Society, London, electroprint copy.
6. No. 5589, Viśveśvarānanda Vedic Research Institute, Hoshiarpur.
7. P.M. 2418, Adyar Library, Madras.
8. No. 1588, Sarasvati Mahal, Tanjore, South India.
9. MC. 371, Oriental Research Institute, Mysore.
10. Serial No. 799, B.H.U. Library, Varanasi.

B. Kashmirian MS.

11. No. 3563, Shri Raghunath Sanskrit Library, Jammu.

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर, १९६९)

कूर्मपुराणसम्बन्धिकार्यम्

कूर्मपुराणस्य समीक्षितसंस्करणस्य कार्यं साम्प्रतं प्रचलति। एतत्पुराण-सम्बन्धिकार्यं मध्ये अवरुद्धमिवासीत् यतो वामनपुराणस्य संस्करणत्रयस्य—समीक्षितसंस्करणस्य, आङ्गल-हिन्दी-भाषानुवादभागयोः मूलपाठसहितयोश्च—प्रकाशनादिकं कार्यं सम्पद्यते स्म। अद्य यावदधोलिखितं कार्यजातं कूर्मपुराणस्य समीक्षितसंस्करणसम्बन्धि सम्पन्नमेव।

१. हस्तलेखानां पाठसंवादकार्यम्

कूर्मपुराणस्याधोङ्किता हस्तलेखाः पूर्वमेव संवादिताः :—

(अ) देवनागरी-हस्तलेखाः—

१. ई. ३३४५, इण्डिया आफिस लन्दनस्थस्य।

२. ई. ३३४६, इण्डिया आफिस लन्दनस्थस्य।

३. सं. १०३९, हारवर्ड यूनिवर्सिटी लाइब्रेरी-एलेक्ट्रोप्रिन्टप्रतिः।

४. सं. ४१ (१९८१-८२), भण्डारकर ओरियन्टल रिसर्च इन्स्टीट्यूट पूनातः; एषः कूर्मपुराणस्य प्राचीनतमो हस्तलेख अस्माभिः प्राप्तः।

५. टॉड ३९, रायल एशियाटिक सोसाइटी लन्दनस्थस्य एलेक्ट्रो-प्रिन्ट प्रतिः।

६. सं. ५५८९, विश्वेश्वरानन्द वैदिक शोधसंस्थान होशियारपुरस्थस्य

७. पी. एम. २४१८, अड्यार लाइब्रेरी मद्रासस्थस्य।

८. सं. १५८८, सरस्वतीमहल, तन्जोर दक्षिणभारतस्थस्य।

९. एम. सी. ३७१, ओरियन्टल रिसर्च इन्स्टीट्यूट मैसूरस्थस्य।

१०. क्रम सं. ७९९, बी. एच. यू. लाइब्रेरी वाराणसीस्थस्य।

(आ) काश्मीरीहस्तलेखाः

११. सं. ३५६३, श्रीरघुनाथसंस्कृतपुस्तकालयजम्मूस्थस्य।

C. Bengali MSS.

12. No. 398, Asiatic Society Library, Calcutta.

13. No. 2845, Dacca University Library, Dacca, Microfilm.

14. No. 3390, Dacca University Library, Dacca, Microfilm.

D. Uriyā MS.

15. No. 75139, Adyar Library, Madras, Text Uttarārdha only.

E. South Indian Non-Devanāgarī MSS.

16. A Palm-Leaf MS in Grantha Script, purchased from Madras, text Pūrvārdha only.

17. A Palm-leaf MS in Grantha Script from V. V. R. I. Hoshiarpur. No. 6036.

18. A Palm-Leaf MS in Grantha Script, No. 110/19129, from the Kerala University Library, Trivandrum.

19. A Palm-Leaf MS in Nandi-Nāgarī Script, from the Śṛingeri Maṭha, Mysore.

The following two MSS are being collated:—

20. The Telugu MS. No D 2107, from the Government Oriental Manuscripts Library, Madras. A devanāgarī Transcript copy of this MS. is prepared by the authorities of the G.O.M. Library at our request.

21. No. 16 of 1873-74 from B.O.R.I., Poona.

2. *Subject Concordance.*

A subject concordance of the Kūrma-Purāṇa with the Mahābhārata and the other Purāṇas is being prepared. Upto this time the subject concordance with the Mahābhārata, Vāmana-Purāṇa, Matsya-Purāṇa Vāyu Purāṇa, and Skanda-Purāṇa has been prepared.

3. *Śloka concordance.*

A śloka concordance of the Kūrma, Mahābhārata (Cr. Edn.) and the other Purāṇas is also being prepared along with the subject concordance.

(इ) बंगाली-हस्तलेखाः

१२. सं. ३९८, एशियाटिकसोसाइटी-लाइब्रेरी, कलिकातः ।

१३. सं. २८४५, ढाकायूनिवर्सिटी-लाइब्रेरी ढाकातः (माइक्रोफिल्मप्रतिः) ।

१४. सं. ३३९०, ,, ,, ,, ,,

(ई) उडियाहस्तलेखः

१५. ७५१३९, अड्यार लाइब्रेरी, मद्रासस्य (उत्तरभागात्मक एव) ।

(उ) दक्षिणभारतीयलिपिहस्तलेखाः

१६. एकः ताडपत्रहस्तलेखः ग्रन्थलिप्यां पूर्वभागात्मक एव (मद्रासतः क्रीतः)

१७. एकः ताडपत्रहस्तलेखः, ग्रन्थलिप्यां सं. ६०३६, वि. वि. शोधसंस्थान होशियारपुरस्थस्य ।

१८. एकः ताडपत्रीयः हस्तलेखः मलयालमलिप्यां सं. ११०।१९१२९, केरलयूनिवर्सिटी लाइब्रेरी त्रिवेन्द्रमस्थस्य ।

१९. एकस्ताडपत्रीयहस्तलेखः नन्दिनागरीलिप्यां, शृंगेरीमठ मैसूरस्थस्य

अधोनिर्दिष्टौ हस्तलेखौ संवाद्यमानौ स्तः—

२०. डी. २१०७ संख्याकः तेलुगुहस्तलेखः, गवर्नमेन्ट ओरियन्टल मैन्युस्क्रिप्ट्स लाइब्रेरी मद्रासस्थस्य । देवनागरीलिप्यन्तरीकृता प्रतिरेतस्य हस्तलेखस्य, जी. ओ, एम. लाइब्रेरी अधिकारिभिरस्माकमनुरोधेन संपादिता ।

२१. सं. १६,१८७३-७४ वर्षस्य बी. ओ. आर. आइ. पूनानगरतः ।

२. विषयसंवादकार्यम्

कूर्मपुराणस्य महाभारतेन पुराणान्तरैश्च सह संवादकार्यमिदानीं सम्पाद्यते । इदानीं यावत् महाभारतेन वामन-मत्स्य-वायु-स्कन्दपुराणैश्च सह कूर्मपुराणस्य विषयसंवादकार्यं समाप्तिं गतम् ।

३. श्लोकसंवादकार्यम्

कूर्मपुराणस्य श्लोकैः सह महाभारतस्य (समीक्षितसंस्करणस्य) पुराणान्तराणां च श्लोक-संवादकार्यं विषयसंवादसहितमेव क्रियते ।

4. *Lists of Personal names, Geographical Names, Flora and Fauna.*

These lists from the Kūrma-Purāṇa are being prepared on the model of the lists published in the Appendices of translation Volumes of the Vāmana Purāṇa.

Constitution of the text and the preparation of the Critical Apparatus will begin shortly.

'PURĀṆA' BULLETIN

The '*Purāṇa*' Bulletin has now entered the twelfth year of its publication. The present issue, entitled as the Vāmana Purāṇa Number, contains the articles and notes on the various aspects of the Vāmana Purāṇa and the Vāmanāvatāra which forms the main topic of the Vāmana Purāṇa and after which this Purāṇa derives its name. A supplement containing the Critical Notes on the constituted Text of the Vāmana Purāṇa is also added to this issue.

On p. XVII of the Introduction of the Critical Edition of the Vāmana Purāṇa it was stated that the *Sūcīpatra* appended to the Kashmirian MS, symbolised as कारा. in our Critical Apparatus, will be published in the Appendix of the Critical Edition. But owing to unavoidable circumstances it could not be published at that time. So it is being published now in this issue. This कारा. MS of the Vāmana Purāṇa, with the Sanskrit commentary of the Kashmirian Paṇḍit Rāmacandra Bhaṭṭa divides the text into 114 Adhyāyas while in all other MSS, and the vulgate edition the number of the Adhyāyas is much less (95, or about 97). Hence the importance of this sūcī-patra.

REVIEW OF THE CRITICAL EDITION OF THE VĀMANA PURĀṆA.

The Critical Edition of the Vāmana Purāṇa has been reviewed in Indian and foreign Indological Journals. Mention may be made here of the review by Dr. L. Sternbach of new York published in the *Journal of the American Oriental Society*. 89.2 (1969) pp. 411-412, and that by Dr. A.D. Pusalker, Curator and Director of the Bhandarkar Oriental Research Institute, Poona published in the *Annals of the Bhandarkar Oriental Research Institute*, Vol. 50, pp. 116-118. Some extracts of these reviews are published in this issue of the Purāṇa Bulletin. We are thankful to the learned reviewers for their reviews, appreciations and suggestions.

४. कूर्मपुराणागतानां व्यक्तिनाम्नां भौगोलिकनाम्नां वनस्पति-पशुपक्षिनाम्नाञ्च सूच्यः

कूर्मपुराणे आगतानामेषां नाम्नां सूच्यः प्रकाशितवामनपुराणस्य अनुवाद-भागस्य परिशिष्टांशे प्रदत्तसूचीनामिव निर्मीयन्ते ।

पाठनिर्धारणकार्यं समीक्षितपाठसामग्रीसंकलनकार्यं चाविलम्बितमेव प्रारप्स्यते ।

'पुराणम्' पत्रिकाकार्यम्

अस्माकं 'पुराणम्' पत्रिकायाः प्रकाशनं द्वादशतमे वर्षे प्रविष्टम् । एषः पुरःस्थितोऽङ्कः वामन विशेषांकरूपेण संपादितः । अत्र वामनपुराणस्य वामनावतारस्य च सम्बन्धे विविधविषयानधिकृत्य लिखितानां लेखानां संग्रहो वर्तते । वामनावतारः वामनपुराणस्य मुख्यप्रतिपाद्यविषयः भवति यस्यानुरोधेनास्य पुराणस्य नामकरणं संजातम् । अङ्केस्मिन् वामनपुराणस्य निर्धारितपाठोपरि समीक्षात्मक-टिप्पण्य अपि पूरकरूपेण संयोजिताः सन्ति ।

वामनपुराणस्य समीक्षितसंस्करणस्य भूमिकायां सप्तदशपृष्ठे एतन्निर्दिष्टमासीत् यत् कारा. हस्तलेखे परिशिष्टरूपेण प्रदत्तं सूचीपत्रं वामनपुराणस्य समीक्षित-संस्करणस्य परिशिष्टे सम्मुद्रय प्रकाशमायास्यति । परन्तु केनचिदपरिहार्यकारण-वशात् एतत्तदा प्रकाशं नालभत । अतः तदिदानीमङ्केऽस्मिन्प्रकाश्यते । एष कारा. हस्तलेखः काश्मीरीपण्डितेन रामचन्द्रभट्टेन निर्मितेन संस्कृतभाष्येण युतो वर्तते । अस्य वामनपुराणस्य हस्तलेखपाठः ११४ अध्यायेषु विभक्तोस्ति । अन्यहस्तलेखेषु तु आधारभूतवेंकटेश्वरसंस्करणे च अध्यायसंख्या पञ्चनवतिं, सप्तनवतिं वा न पारयति । अत एव एतत्सूचीपत्रस्य महत्त्वं प्रतिभाति ।

वामनपुराणस्य समीक्षितसंस्करणस्य समीक्षा

प्राच्यपाश्चात्यपत्रिकासु समीक्षितपाठात्मकवामनपुराणस्य समीक्षाः प्रकाशिता विद्यन्ते । अत्र डा. एल. स्टर्नबाखमहोदयैः न्यूयार्क वास्तव्यैः प्रस्तुतायाः जर्नल आफ दि अमेरिकन ओरियन्टल सोसाइटी, ८९.२ (१९६९) पृ. सं. ४११-४१२ तमेऽङ्के प्रकाशितायाः; डा० ए० डी० पुसालकरमहोदयैः भण्डारकर ओरियन्टल रिसर्च इन्स्टीट्यूटपूनावस्थितस्य सम्पादकैः संचालकैश्च प्रस्तुतायाः तत्रत्य एनल्स आफ दि भण्डारकर ओरियन्टल रिसर्च इन्स्टीटयूट ५० तमे अंके ११६-११८ पृष्ठेषु प्रकाशितायाश्च समीक्षायाः निर्देशः कर्तुं शक्यते । अत्र च 'पुराणम्' पत्रिकाया एतस्मिन् अङ्के ताभ्यां समीक्षाभ्यामुद्धृता अंशाः केचित्प्रकाशिताः । एतान् विदुषः समीक्षकान् प्रति वयं तेषां समीक्षायै, प्रशंसायै, सम्मत्यै च धन्यवादान् वितरामः ।

PURĀṆA-PĀṬHA AND PRAVACANA

During the last weak of the bright half (*Śukla-Pakṣa*) of the month of Kārtika (October-November) the complete text of the Varāha-Purāṇa was recited in the morning in the Padma-nābha temple of Ramnagar, and *pravacana* on it was given by Pt. Visvanatha Shastri Datar of the Sāṅga-Veda-Vidyālaya, Varanasi.

VYĀSA UTSAVA

1. *Veda-Pārāyaṇa.*

The Veda-Pārāyaṇa (recitation of the complete text of the Veda) was arranged as usual during the bright fortnight of the month of Āṣāḍha (July) in the Śiva-temple of the Kashiraj Trust in the Śivālā Palace on the bank of Gaṅgā at Varanasi The complete Saṁhitā of the *Śukla Yajurveda* with its pada and Krama was recited by memory in traditional svara-pāṭha by Pt. Laksmi Kanta Diksita. The reciter was given usual *dakṣiṇā* after the successful completion of the *pārāyaṇa* on the Vyāsa-pūrṇimā.

2. *Purāṇa-Goṣṭhī.*

A *Purāṇa-Goṣṭhī* was arranged as part of the Vyāsa-Utsava on the *Vyāsa-Pūrṇimā* occasion. It was presided by His Highness Mahārāja Dr. Vibhuti Narain Singh, and was attended by a number of local Sanskrit scholars and Professors of the Vārāṇaseya Sanskrit University and the Banaras Hindu University. The Vice Chancellor of the Vārāṇaseya Sanskrit University, Dr. Gauri Nath Śāstrī, also attended the meeting. A report of the Purāṇic work done during the year was read by Shri A. S. Gupta after the *maṅgalācarṇa* and the *Vyāsa-vandanā.* Then some textual problems of the Kūrma-Purāṇa were placed before the learned gathering, some useful discussion followed in which several scholars, such as Prof. Baldeva Upadhyaya, Pt. Badarinath Shukla of the Vārāṇaseya Sanskrit University and Shri Anand Swarup Gupta of the Purāṇa Deptt. of the Kashiraj Trust took a prominent part. On this occasion the bi-annual *varṣāśana* of Rs. 600/- was also given to Pt. Krishnamurti Śrotriya for memorising the Vedic Saṁhitā and Brāhmaṇas. Panditaraja Shri Rajeshwar Shastri explained to the audience the scheme of memorising the *Śatapatha-Brāhmaṇa* of the *Śukla-Yajurveda* sponsored by our sister Trust, Mahārāja Kāshī-Naresh Dharma-Kārya Nidhi as mentioned in Purāṇa, XI. 2, p. 338.

पुराण-पाठः प्रवचनश्च

रामनगरस्थपद्मनाभमन्दिरे कार्तिक (अक्टूबर-नवम्बर) मासस्य शुक्लपक्षेऽन्तिमे सप्ताहे प्रातःकाले वराहपुराणस्य सम्पूर्णः पाठः जातः तदुपरि वाराणसीस्थसाङ्गवेद-विद्यालयस्य पं. विश्वनाथशास्त्रीदातारमहाशयैः प्रवचनञ्च दत्तम् ।

व्यास-उत्सवः

१. वेद-पारायणम्

वाराणसीस्थशिवालाभवने काशिराजन्यासीये शिवमन्दरे गंगातटे आषाढ-(जुलाई) मासस्य शुक्लपक्षे वेदपारायणं (वेदस्य सम्पूर्णतया पाठोच्चारणं) पूर्ववदेवायोजितमासीत् । शुक्लयजुर्वेदस्य सम्पूर्णसंहितायाः पद-क्रमादिकमनु-सृत्य पारम्परिकस्वरपाठसहितः कण्ठाग्रपाठः पं. लक्ष्मीकान्तदीक्षितमहोदयैः कृतः । पाठकर्त्रे यथापूर्वं व्यासपूर्णिमावसरे पारायणस्य साफल्येन पूरणानन्तरं दक्षिणा प्रदत्ता ।

२. पुराण-गोष्ठी

व्यासपूर्णिमावसरे व्यासोत्सवाङ्गभूता पुराण-गोष्ठी आयोजिता अभूत् । काशिनरेशैः महाराजविभूतिनारायणसिंहमहानुभावैरस्यामध्यक्षपदमलङ्कृतम् । स्थानीयाः संस्कृतविद्वांसः वाराणसेयसंस्कृतविश्वविद्यालयीया काशीहिन्दूविश्व-विद्यालयीयाः विभागाध्यक्षाश्च तत्रोपस्थिता अभवन् । डा. गौरीनाथशास्त्रिमहोदयः वा. स. विश्वविद्यालयस्योपकुलपतिरपि तत्रोपस्थित आसीत् । मङ्गलाचरण-व्यासवन्दनानन्तरं श्रीआनन्दस्वरूपगुप्तमहानुभावैः वर्षान्तरे सम्पादितपुराण-सम्बन्धिकार्यस्य विवरणं प्रस्तुतम् । ततः कूर्मपुराणस्य पाठसंबन्धिनीः समस्या अपि काश्चित् उपस्थितविदुषां पुरतः विचारार्थमुपस्थापिता ततश्च तासां सम्बन्धे उपयोगी विमर्शः समजायत । अस्मिन् विमर्शे अनेके विद्वांसः प्रो. बलदेव उपाध्यायः, पं. बदरीनाथ शुक्लः वाराणसेयसंस्कृतविश्वविद्यालयस्य, श्री आनन्दस्वरूप गुप्तश्च काशिराजन्यासान्तर्गतपुराणविभागस्य प्रमुखा विमर्शका आसन् । अस्मिन्नवसरे ६००) रूप्यकाणां षाण्मासिकं वर्षाशनं वैदिकसंहिता-ब्राह्मणयोः कण्ठीकरणार्थं श्रोत्रियाय पं. कृष्णमूर्तिवैदिकाय प्रदत्तमासीत् । पण्डितराजेन श्रीराजेश्वरशास्त्रिणा शुक्लयजुर्वेदीयशतपथब्राह्मणस्य कण्ठीकरण-विधिः उपस्थितसज्जनान् प्रति व्याख्यातः । व्यवस्था चैतादशाध्ययनस्यास्माकं सहकारिन्यासेन महाराजकाशिनरेशधर्मकार्यनिधिनाम्ना ख्यातेन यथा 'पुराण' पत्रिकायां (११. २, पृ. ३३८) निर्दिष्टं संचाल्यते ।

MEETING OF THE PURĀṆA-COMMITTEE

A meeting of the Purāṇa committee was held on 9/8/69 in the Purāṇa Deptt., Fort Ramnagar under the presidentship of His Highness Mahārāja Dr. Vibhuti Narain Singh. Dr. R. K. Sharma and Dr. V. Raghavan also attended the meeting, and Pt. Vishvanath Shāstrī Datar was also invited and attended. The project of the critical edition of the Kūrma Purāṇa was discussed.

PURĀṆA-SEMINAR

A Purāṇa-Seminar was held in our Purāṇa Deptt. under the chairmanship of His Highness Mahārāja Dr. Vibhuti Narain Singh, Chancellor of the Banaras Hindu University on the evening of 30th Dec. 1969 under the auspices of the Indian Historical Congress, the 31st Session of which was held in the Banaras Hindu University from 28th to 30th Dec. 1969, and was attended by Dr. N. K. Sinha, General President of the Indian History congress, Dr. A. L. Basham, Professor of the Australian National University Canberra, Dr. A. K. Narain of the Banaras Hindu University, Dr. Haripada Chakravarti of the Viśva Bhāratī University. Santiniketan, Dr. K. Kumar, Archæological Survey of India and about 75 other delegates of the History congress. In the beginning, ślokas of *maṅgalācaraṇa* and *Vyāsa-vandanā* from the Purāṇas were recited by Pt. Hiramani Misra of our Purāṇa Deptt. After it Mahārāj-kumār Dr. Raghubir Singh of Sitamau, Malwa, a Trustee of the Kashiraj Trust and a learned historian, welcomed the delegates and in his speech impressed the importance of the Purāṇas for the ancient history of India. Dr. Lallan Ji Gopal, Reader in the Deptt. of Ancient Indian History and culture of the B.H.U., then read his learned paper on the importance of the Purāṇas for reconstructing the history of India. He also touched upon the several aspects of the text-reconstruction of the Purāṇas. The paper was followed by an interesting discussion in which Dr. Ajai Mitra Shastri of Nagpur University, Dr. R. A. Pathak of the Purāṇa section of the Deptt. of Ancient History and Culture of the B.H.U. and Shri Anand Swarup Gupta of the Purāṇa Deptt. of the Kashiraj Trust took prominent part. Then Dr. Raj Bali Pandey, Vice-Chancellor of Jabalpur University, who presided over the Seminar stressed the need of the study of Purāṇas in proper perspective. In the end Maharaja Dr. Vibhuti

पुराणसमितेरधिवेशनम्

सर्वभारतीय काशिराजन्यासस्य पुराणसमितेरेकमधिवेशनं रामनगरदुर्गस्थे पुराणविभागे ९।८।६९ दिनाङ्के तत्रभवतां काशिनरेशमहाराज डाक्टर विभूतिनारायणसिंहमहोदयानामध्यक्षतायां संजातम्। अस्मिन् अधिवेशने डाक्टररामकरणशर्ममहाभागाः, डा० वी० राघवन्महोदयाः तथा श्रीविश्वनाथशास्त्रिदातारमहोदया उपस्थिता आसन्। कूर्मपुराणस्य संपादनविषये विमर्शो जातः।

पुराणविमर्शसभा

अस्माकं पुराणविभागे १९६९ वर्षस्य दिसम्बरमासस्य ३० दिवसे सायंकाले एका समितिः संजाता यस्यां पुराणविषये विमर्शो जातः। एषा समितिः काशीहिन्दूविश्वविद्यालये दिसम्बरमासस्य २८-३० दिवसेषु आयोजिते भारतीयेतिहाससम्मेलनस्य ३१ तमेऽधिवेशने उपस्थितानां विशिष्टसदस्यानां तत्त्वावधाने संघटिता। हिन्दूविश्वविद्यालयस्य कुलपतिपदे प्रतिष्ठितः काशिनरेशडाक्टरविभूतिनारायणसिंहमहाभागः एतस्याः अध्यक्षतां कृतवान्। अत्र डा. एन्. के. सिन्हामहोदयः भारतीयेतिहाससम्मेलनस्य सर्वाध्यक्षः, डा. ए. एल. बाशममहाशयः केनवरास्थितस्य आस्ट्रेलियादेशस्य राष्ट्रीयविश्वविद्यालयस्य प्राध्यापकः, डा. ए. के. नारायणमहाशयः बनारस हिन्दूविश्वविद्यालयस्य, डा. हरिपदचक्रवर्ती महाशयः विश्वभारतीविश्वविद्यालयशान्तिनिकेतनस्य, डा. के. कुमारमहोदयः भारतीयपुरातत्त्वसर्वेक्षणविभागस्य, प्रभृतयः भारतीयेतिहाससम्मेलनस्य पञ्चसप्तति (७५) सदस्याः उपस्थिता अभवन्। आदौ पुराणेभ्यः गृहीताः मङ्गलाचरणव्यासवन्दनाश्लोका अस्माकं पुराणविभागीयेन पं. हीरामणिमिश्रद्वारा उदाहृताः। ततो महाराजकुमारः डा. रघुवीरसिंहमहोदयः सीतामऊ, मालवावास्तव्यः काशिराजन्याससदस्यः ऐतिहासिको विद्वान् सदस्यानां स्वागतं व्याजहार, स्वीयभाषणे च भारतीयप्राचीनेतिहासे पुराणानां महत्त्वं प्रत्यपादयत। डा. लल्लनजी गोपालः बनारसहिन्दूविश्वविद्यालयस्य प्राचीनभारतीयेतिहास-संस्कृतिविभागे रीडरपदभाक् स्वीयं विद्वत्तागर्भितं लेखमपठत् यस्मिन् वक्ता भारतीयेतिहासस्य पुनर्निर्माणाय पुराणानां महत्त्वं स्वमतेन बहुधा प्रकटीचकार। पुनश्चासौ पुराणानां पाठसंस्कारसम्बन्धिनः नानाविधान् पक्षान् पुरस्थापितवान् यानवलम्ब्य रोचको विमर्शः संजातः। एतस्मिन् विमर्शे डा. अजयमित्र शास्त्री नागपुर विश्वविद्यालयस्य; डा. आर. ए. पाठकः बनारसहिन्दूविश्वविद्यालयीयप्राचीनेतिहास-संस्कृतिविभागाङ्गभूतपुराणविभागस्य, तथा श्री आनन्दस्वरूप गुप्तः काशिराजन्यासीयपुराणविभागस्य च प्रमुखभागिनः आसन्। तदनन्तरं जबलपुरविश्वविद्यालयस्य कुलपतिना डा० राजबलीपाण्डेयमहाभागेन, योऽस्याःसभायाः संचालनं चकार, पुराणानामध्ययनस्योपयोगित्वं प्रदर्शितम्।

Narain Singh thanked the delegates for their participation in the Purāṇa seminar, and then Dr. N.K. Sinha thanked His Highness and the Kashiraj Trust for organising this important seminar in the Purāṇa Deptt. at Ramnagar.

All the delegates of the History Congress were entertained at a tea-party by His Highness, the Chairman of the All-India Kashiraj Trust.

SCHOLARS WHO CONTACTED THE PURĀṆA-DEPARTMENT

During this period the following scholars contacted the Purāṇa-Department personally or through correspondence in connection with their Purāṇic study: -

1. L. Sunitā, a research scholar in the Hindi Department of the University of Kochin, Kerala, inquired about the source of the Candrahāsa-story, and about the availability of the Jaimīnīya-Aśvamedha. (letter, 11. 8. 69).

2. Prof. Jas. Joachim Hurtak, Department of Anthropology, San Fernado Valley State College, Northridge, California, U. S. A. In connection with his study of Yajña-Varāha. (Letter, 14th Oct. 1969).

   He was supplied with a list of articles on Yajña-Varāha published in 'Purāṇa' Bulletin.

3. Shri Rai Krishnadasa, Director, Bhārata Kalā Bhavana, B.H.U. in connection with the variant *pañca-triṁśat* of the reading *pañca-viṁśat* ocurring in a verse (अजातशत्रुर्भविता पञ्चविंशत् समा नृप।) of the Vāyu-Purāṇa (Ānandāśrama Edn.), 99. 314-322 (Letter 9-X-1969).

   In this connection Pargiter's book '*The Purāṇa Text of the Dynasties of the Kali Age*', p. 21, has been referred to, as we are not yet working on the MSS of the Vāyu or the Brahmāṇḍa-Purāṇa.

   A list of the important Sanskrit Libraries in India and Nepal was also supplied to him as requested by him in his above letter.

समाप्तिकाले काशिनरेशैः महाराजश्रीविभूतिनारायणसिंहमहाभागैः सदस्यान् प्रति तेषां पुराणगोष्ठ्यां भागग्रहणार्थं धन्यवादाः वितरिताः। तदनन्तरं डा. एन्. के. सिन्हामहोदयाः काशिनरेशं प्रति काशिराजन्यासं प्रति च रामनगरस्थे पुराणविभागे महत्त्वपूर्णसमितेः आयोजनार्थं धन्यवादान् व्याजहार।

ऐतिहासिकसम्मेलनस्य सर्वे हि सदस्याः सर्वभारतीयकाशिराजन्यासस्याध्यक्षैः श्रीकाशिनरेशैः अल्पाहारद्वारा सम्मानिताः।

पुराणविभागेन संपर्कं स्थापयितारो विद्वांसः

एतस्मिन् कार्यावधौ अधोलिखिता विद्वांसः पौराणिकाध्ययनसंबन्धे पुराण-विभागेन सम्पर्कं स्थापितवन्तो व्यक्तिरूपेण उपस्थितिद्वारा पत्रव्यवहारेण वा।

(१) एल. सुनीता, केरलस्थकोचीनविश्वविद्यालयस्यैका छात्रा चन्द्रहास-कथानकस्य मूलस्रोतसम्बन्धे जैमिनीय-अश्वमेधस्य प्राप्तव्यविषये च जिज्ञासां कृतवती (पत्रम्, ११.८.६९)। तत्सूचना तस्यै प्रस्तुता च।

(२) प्रोफे. जैस. जोचीम हरटक्, पुरातत्त्वविभागस्य केलफोर्निया-स्थितस्य सैन् फर्नाडो वैली, स्टेटकालेज नार्थरिज अमेरिकायाम् स्वीये 'यज्ञ-वराह'-अध्ययनविषये जिज्ञासितवान् (पत्रम्, १४ अक्टूबरमासे १९६९)

पुराणपत्रिकायां प्रकाशितयोः 'यज्ञवराह' विषयकलेखयोः सूच्यौ तस्मै प्रदत्ते।

(३) श्रीरायकृष्णदासमहोदयः हिन्दूविश्वविद्यालयीयकलाभवनसंचालकः—वायुपुराणस्य (आनन्दाश्रमसंस्करणम् ९९. ३१४-३२२) 'अजातशत्रुर्भविता पञ्चविंशत् समा नृप' इत्यत्र पञ्चविंशत्पाठस्य 'पञ्च-त्रिंशत्' पाठान्तरविषये (पत्रम्, ९. १०. १९६९) जिज्ञासितवान्।

एतत्सम्बन्धे पार्जिटरमहानुभावस्य पुस्तकम् 'दि पुराण टेक्स्ट आफ दि डायनेस्टीज आफ द कलि एज' पृष्ठम् २१, निर्दिष्टम्, यतो न हि वयमिदानीं वायुपुराणस्य ब्रह्माण्डपुराणस्य वा हस्तलेखानां सम्बन्धे कार्यं कुर्मः।

तेन स्वकीये पत्रे कृतप्रार्थनानुसारेण भारते नेपाले च स्थितानां महत्त्वशा-लिपुस्तकालयानां सूची च तस्मै प्रेषिता।

4. Dr. R. N. Mehta, Dean, Faculty of Arts, M. S. University of Baroda—in connection with the Brahmavaivarta-Purāṇa, the region where it is popular, the region where its Saptāha-s are held, and the sect to which it is a Bible.—(Letter, 20. 12. 69).

Partial information has been supplied, the rest will be supplied after more study and inquiry.

SCHOLARS WHO VISITED THE PURĀṆA DEPARTMENT.

The following scholars paid a visit to the Purāṇa-Department during the period under review :—

1. Dr. L. Sternbach, U. N., New York. 22. 8. 69.
2. Prof. Badarinath Shukla, Vārāṇaseya Sanskrit University 23.8.69.
3. Prof. Dr. Asoke Chatterjee, V. S. University, Varanasi 29.8.69.
4. Dr. H.V. Stietencron, South Asia Institute, University of Heidelberg, West Germany. 3.11.69.

He writes 'I congratulate you on having presented a good Critical Edition of the Vāmana-Purāṇa to the world of scholars. Please send a complete set of the Purāṇa Bulletin for my private use to my address in Germany with a bill.'

5. Prof. Dillon, Dublin Institute for Advanced studies, Ireland 7.11.69.

ACTIVITIES OF MAHARAJA BANARAS VIDYĀ MANDIR TRUST

1. *Vrīhyāgrayaṇa-iṣṭi*

This iṣṭi or yajña is performed after the rainy season to offer to the gods the first fruits of the rice-harvest. It was arranged by His Highness under the auspices of the M. B. Vidyā Mandir Trust on Nov. 2, 1969. (कार्तिक, कृष्ण ८) and was performed under the supervision of Pt. Rajeshwar Shastri Dravid. The same persons who acted as Yajamāna and priests in the *Yavāgrayaṇa*-iṣṭi on April 2, 1969 and in the *Paurṇa-māsa* and *Darśa* iṣṭis in Dec , 1968, as mentioned in the *Purāṇa*, XI. 1-2. also acted as Yajamāna and priests on this occasion also. The iṣṭi was attended by some distinguished persons of Ramnagar and Varanasi. The *dakṣiṇā* was given in kind as before.

(४) डा. आर. एन. मेहता. डीन, फेकल्टी आफ आर्ट्स, एम. एस. यूनिवर्सिटी बडोदायाः जिज्ञासितवान् यत् ब्रह्मवैवर्तपुराणस्य कस्मिन् स्थाने विशेषेण प्रचारः, कस्मिन्वा स्थानेऽस्य सप्ताहपाठप्रवचनादिकं भवति, केन च सम्प्रदाय-विशेषेणास्य धर्मग्रन्थत्वेन सम्बन्धः (पत्रम्, २०. १२. ६९)।

अंशतः सूचना प्रेषिताऽस्ति अवशिष्टा चाधिकतराध्ययन-परिज्ञानानन्तरं तस्मै प्रदास्यते ।

पुराणविभागे समागता विशिष्टा विद्वांसः

अधोनिर्दिष्टा विद्वांसः अस्मिन्कार्यावधौ पुराणविभागं दृष्टवन्तः :—

(१) डा. एल. स्टर्नबाख, राष्ट्रसंघः न्यूयार्कस्य—२२-८-१९६९ तिथ्याम् ।

(२) पं. बदरीनाथ शुक्लः, वाराणसेयसंस्कृतविश्वविद्यालयस्य शोध-संचालकः—२३-८-६९ तिथ्याम् ।

(३) डा. अशोक चटर्जी, वाराणसेयसंस्कृतविश्वविद्यालयस्य विभागा-ध्यक्षः—२३-८-१९६९ तिथ्याम् ।

डा. एच. वी. स्टीटेन्क्रान, साउथ एशिया इन्स्टीट्यूट पश्चिमजर्मनीदेशे हेडेलबर्ज विश्वविद्यालयस्य—३-११-१९६९ तिथ्याम् ।

एतेन लिखितम् 'अहं कृतज्ञतां ज्ञापयामि तुभ्यम्, यतः विदुषां जगतः कृते वामनपुराणस्य समीक्षितं संस्करणं संप्रदत्तम्''' कृपया पुराणपत्रिकायाः सर्वे अंकाः मूल्यपत्रसहिताः, जर्मनीसंकेतेन प्रेषणीयाः मम व्यक्तिगताध्ययनस्य कृते ।'

(५) प्रोफे. डिलोन, डबलिन इन्स्टीट्यूट आफ एडवान्स्ड स्टडीज आयरलैन्ड स्थितस्य—७-११-१९६९ तिथ्याम् ।

महाराजबनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

१. व्रीह्याग्रयण-इष्टिः

इष्टिरियं वर्षर्त्वनन्तरं देवेभ्यः धान्यस्य प्रथमफलं समर्पणाय सम्पाद्यते । एषा इष्टिः तत्रभवद्भिः काशिनरेशैः महाराजबनारसविद्यामन्दिरन्यासस्य तत्त्वावधाने २-११-१९६९ दिनाङ्के (कार्तिककृष्णपक्षस्याष्टम्याम्) आयोजितासीत् । एषा इष्टिः पण्डिराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयानां निर्देशने संपादिता। ते एव पुरुषा ये २-४-६९ दिनाङ्के संजातायां यवाग्रयणेष्टौ तथा दिसम्बर १९६८ मासे आयोजितायां पौर्णमास-दर्शेष्टौ (यथा पुराणपत्रिकायाः ११.१-२ अंकयोः सूचितम्) यजमानपुरोहिता आसन्, अस्यामपि इष्टौ यजमान-पुरोहिता जाताः ।

2. *Tulasī-Jayantī*

The Tulasī-jayantī was celebrated with recitations from the *Rāmacarita-Mānasa* of the great Hindi Poet Saint Tulasīdāsa. Lectures were also delivered by several scholars of the P. N. Govt. Intermediate College and the Purāṇa-Department on the life and works of Tulasīdāsa.

3. *Vedic Bālaka-Vasanta-Pūjā*

On the auspicious occasion of the birth day ceremony of Mahārāja Kumāra Shri Ananta Narain Singh, which was celebrated this year from 25-28 Nov., the bāla *vasanta-pūjā* was performed on 26th Nov., 1969. Sixteen *Vaidika-bālakas* (children who have memorised a part of some Vedic Saṁhitā) recited the Vedic mantras in the Devī-temple of the Ramnagar Fort. Dakṣinā was given to these children.

4. *Bāla-Śāstrārtha Competition*

A Śāstrārtha or debate for children in Sanskrit was organised on 28. 11. 69 under the supervision of Pt. Rajeshwar Shastri Dravid on Navya-Nyāya, Vyākaraṇa etc., in which Mahārāja Kumāra also participated. Prizes were given to the winners.

5. *Kīrtana.*

Kīrtana or recitation of the names of God was also organised on this occasion at night in which the Sanyāsī Scholars of the Rama Krishna Mission of Varanasi and the staff of Purāṇa-Department also took part. Prasāda was distributed.

ACTIVITIES OF THE MAHĀRĀNĪ DHARMA-KĀRYA TRUST.

1. *Bāla-Melā.*

A Bāla Melā (Children's fair and Baby-show) was organised on this occasion on the 27th November in which the sweets were distributed to the children of all the local Primary, Middle and Higher Secondary Schools. Sports were held by the children of the Primary and Middle schools in the Ramnagar Fort and prizes were given to the winners.

Sweets were also distributed to all the local children below the age of 12 years, and clothes and toys were distributed to all the children below the age of 4 years by the Rāja-Kumārī-s. The Purāṇa-Department also helped in distributing sweets and clothes to the children.

२. तुलसीजयन्ती

गोस्वामितुलसीदासस्य रामचरितमानसस्य पाठेन तुलसीजयन्ती संपन्ना। अस्यां स्थानीयराजकीयविद्यालयस्य अध्यापकैः तथा पुराणविभागस्य विद्वद्भिः तुलसीदासविषये प्रवचनं कृतम् ॥

३. वैदिकबालकवसन्तपूजा

महाराजकुमारश्रीअनन्तनारायणसिंहमहोदयस्य जन्मदिवसावसरे यः उत्सवः २५ २८ नवम्बर दिनाङ्केषु संपन्नो जातः तत्प्रसंगे २६ नवम्बरदिनाङ्के शुभे बाल-वसन्तपूजा संपन्ना। रामनगरदुर्गस्थे देवीमन्दिरे षोडशवैदिकबालकैः वेदपाठः कृतः। एभ्यः बालकेभ्यो दक्षिणा प्रदत्ता।

४. बालशास्त्रार्थप्रतियोगिता

नव्यन्यायव्याकरणादिविषयानधिकृत्य संस्कृतभाषायां शास्त्रार्थं पण्डितराज-राजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने २८-११-६९ दिनाङ्के संजातम्। अस्मिन् शास्त्रार्थे महाराजकुमारोऽपि सम्मिलितः आसीत्। विजेतृछात्रेभ्यः पुरस्काराणि प्रदत्तानि।

५. कीर्तनम्

अस्मिन्नवसरे रात्रौ भगवन्नामकीर्तनमपि संजातम् यस्मिन् रामकृष्णमिशन-संस्थायाः संन्यासिनः पुराणविभागस्य पण्डिताश्च संमिलिता आसन्। अन्ते प्रसादवितरणमपि जातम्।

महारानीधर्मकार्यन्यासस्य कार्यविवरणम्

१. बालमेला

२७।११।६९ दिनाङ्के रामनगरदुर्गे बालमेला आयोजिताऽऽसीत् यस्मिन् बालकेभ्यः मिष्ठान्नवितरणं जातम्। स्थानीयाः प्रारंभिक-माध्यमिक-उच्चतर-माध्यमिक पाठशालानां सर्वे छात्रा उपस्थिता आसन्। दुर्गे क्रीडायां प्राथमिक-माध्यमिक-पाठशालानां विद्यार्थिनः चिक्रीडुः जेतारश्छात्राः पुरस्कारं प्राप्तवन्तः। द्वादशवर्षादल्पवयस्काः सर्वे बालकाः मिष्ठान्नं प्राप्तवन्तः। महाराजकुमारिभिः चतुर्वर्षादल्पवयस्केभ्यः बालेभ्यः वस्त्राण्यपि वितरितानि। अस्यां मेलायां पुराण-विभागस्य कर्मचारिणोऽपि सहयोगं दत्तवन्तः।

2. *Art-competition.*

An art competition (*Chitra-Kalā-Pratiyogitā*) was also organised on the same day, in which the children of the Vidyā-mandira-Pāṭhaśālā and the local schools below the age of twelve years took part. Prizes and sweets were distributed.

ACTIVITIES OF MAHĀRĀJA KAŚI-NARESH DHARMA-KĀRYA-NIDHI

As has already been mentioned in *Purāṇa*, Vol. XI, No. 2, p. 338, the Trustees of Mahārāja Kāśi-Nareśa Dharma-Kārya-Nidhi had sponsored a scheme for memorising the complete Saṁhitā of the *Śukla-Yajurveda* and the *Śatapatha Brāhmaṇa*. Under this scheme the Vaidika scholar Pt. Sakhā Rām has been specially deputed to prepare students for memorising the *Śatapatha-Brāhmaṇa*. The three students who are memorising the bulky Śatapatha Brāhmaṇa gave demonstrations by reciting from the memorised portion of this Brāhmaṇa on the occasion of the Veda-pārāyaṇa on the last Vyāsa-Pūrṇimā. Pt. Rajeshwar Shastri explained the importance and the working of the scheme to the scholars present in the Purāṇa-goṣṭhī.

Besides the above-mentioned activities of the Kashiraj Trust and of its Sister-Trusts, the Executive Committee of the Viśva-Hindu Dharma-Sammelana in its recent meeting held in the Ramnagar Fort under the chairmanship of His Highness Mahārāja Dr. Vibhuti Narain Singh also decided that a bi-monthly or monthly Journal in English be published for the benefit of the Hindus spread out in other parts of the world. The All-India Kashiraj Trust has permitted its scholar Dr. Ganga Sagar Rai to associate himself with the said Journal. The publication section of the Kashiraj Trust will also co-operate in its initial stages.

It has also been decided by the above body to organise *Kathā-vācakas* and scholars for sending them to foreign countries where the Hindus are residing to propagate the Hindu culture among them. It has also been decided to give facilities to the scholars of Guiana to stay in Varanasi for their education in Indology and the religious rites of the Hindu-religion.

DISTINGUISHED GUESTS AT NADESAR HOUSE OF HIS HIGHNESS

The following distinguished persons have been the guests of

२. चित्रकला-प्रतियोगिता

तस्मिन्नेव दिने चित्रकलाप्रतियोगिताऽपि आयोजिता आसीत्। अस्यां प्रतियोगितायां विद्यामन्दिरपाठशालाया विद्यार्थिनः तथा स्थानीयाः द्वादशवर्षादल्प-वयस्का विद्यार्थिनश्च संमिलिता जाताः। तेभ्यः पुरस्काराणि मिष्टान्नानि च वितरितानि।

महाराजकाशिनरेशधर्मकार्यनिधेः कार्यविवरणम्

यथा 'पुराणम्' पत्रिकाया गताङ्के (XI.2 p. 338) सूचितं महाराज-काशिनरेशधर्मकार्यनिधेः न्यासधारिणः शुक्लयजुर्वेदस्य संपूर्णायाः संहितायाः शतपथब्राह्मणस्य च कण्ठाग्रीकरणस्य योजनां स्वीकृतवन्तः। अस्यां योजनायां पण्डितसखाराममहोदयः शतपथब्राह्मणस्य कण्ठाग्रीकरणार्थं शिष्यान् पाठयितुं नियुक्तो जातः। गतव्यासपूर्णिमायां वेदपारायणस्यावसरे शतपथब्राह्मणस्य कण्ठाग्रीकरणे नियुक्तास्त्रयो विद्यार्थिनः स्मृतस्यांशस्य प्रदर्शनं कृतवन्तः। पुराणगोष्ठ्यामुपस्थितेभ्यो विद्वद्भ्यः पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयः अस्याः योजनायाः परिचयम् उपयोगितां च व्याख्यातवान्।

काशिराजन्यासस्य तत्सहकार्यन्यन्यासानां उपरिनिर्दिष्टकार्याणामतिरिक्तं रामनगरदुर्गे तत्रभवतां काशिनरेशमहाराज डा० विभूतिनारायणसिंहमहोदयाना-माध्यक्ष्ये संप्रति संजातया विश्वहिन्दुधर्मसम्मेलनस्य कार्यकारिण्या विदेशेषु प्रसृतानां हिन्दूनामुपयोगार्थं मासिकं द्वैमासिकं वा आङ्गलभाषायां पत्रं प्रकाशयितुं निश्चितम्। काशिराजन्यासेन डाक्टरगंगासागररायमहोदयः तेन पत्रेण सहयोगायानुमतः। अस्य पत्रस्य प्रारम्भिकदशायां काशिराजन्यासस्य प्रकाशनविभागोऽपि सहयोगं दापयिष्यति।

उपर्युक्तकार्यकारिण्या इदमपि निर्णीतं यद् विदेशेषु प्रसृतेषु हिन्दुषु हिन्दूसंस्कृतेः प्रचाराय कथावाचकाः विद्वांसश्च प्रेषणीया भवेयुः। इदमपि निश्चितं यत् गायनादेशस्य ये विद्वांसः भारतीविद्यायां कर्मकाण्डे च शिक्षार्थं काशीम आगच्छेयुः तेभ्यः सुविधा प्रदेया इति।

विशिष्टा अतिथयः

अधोनिर्दिष्टा विशिष्टाः पुरुषा अस्मिन् समयान्तरे काशीमागताः तत्रभवतां

His Highness at the Nadesar House in Varanasi during this period:—

Sri C. B. Gupta, Chief Minister, U. P.

Justice Shashikant Varma, Allahabad.

Justice B. Mullik.

Justice Shivanath Katju, Allahabad.

Dr. Suniti Kumar Chatterji, Calcutta.

Maharaja-kumar Dr. Raghubir Singh.

Dr. R. K. Sharma—Ministry of Education, Govt. of India.

Dr. V. Raghavan, Madras.

Prof. V. V. Despande, Patna.

Dr. L Sternbach, New York.

Dr. M. Dillon, Dublin, Ireland.

Sri Jagdish K Munshi, Bombay

Sri K. I S. Boneji, Chief Agent, Central Bank of India.

Sri Braj Narain Brajesh.

Sri H. B. Bhide.

Sri Bankim Chandra Chatterjee, Calcutta.

काशिनरेशाणां नन्देश्वरभवने अतिथयश्च संजाताः—

श्रीचन्द्रभानुगुप्तमहोदयः, उत्तरप्रदेशस्य मुख्यमन्त्री

न्यायाधीशः श्रीशशिकान्तवर्मामहोदयः

श्री बी० मल्लिकमहोदयः

न्यायाधीशः शिवनाथकाटजूमहोदयः

डा० सुनीतिकुमारचटर्जीमहोदयः

महाराजकुमारः डा० रघुबीरसिंहमहोदयः

डा० रामकरणशर्मामहोदयः—भारतीयशिक्षामन्त्रालयस्य

डा० वे० राघवन्महोदयः

प्रो० वी० वी० देशपाण्डेमहोदयः

डा० लुडविक स्टर्नबाखमहोदयः

डा० एम० डिल्लोमहोदयः, डबलिनविश्वविद्यालयस्य

श्रीजगदीशमुन्शीमहोदयः

श्री के० आइ० एस० बोनेर्जीमहोदयः, सेंट्रल बैंक आफ इण्डिया' इत्यस्य प्रधान एजेण्ट पदभाक्

श्रीव्रजनारायणव्रजेशमहोदयः

श्री एच० बी० भिडेमहोदयः

श्री बङ्किमचन्द्र चटर्जीमहोदयः

वामनपुराणप्रशंसा

न तस्य रोगा जायन्ते न विषं चाभिचारिकम् ।
शरीरे च कुले ब्रह्मन् यः शृणोति च वामनम् ॥

चतुर्दशं वामनमाहुरग्र्यं
श्रुते च यस्याघचयाश्च नाशम् ।
प्रयान्ति नास्त्यत्र च संशयो मे
महान्ति पापान्यपि नारदाशु ॥

पाठात् संश्रवणाद् विप्र श्रावणादपि कस्यचित् ।
सर्वपापानि नश्यन्ति वामनस्य सदा मुने ॥

—Vām. P. (Cr. Edn.), 69. 3, 11, 12

SŪCĪ-PATRA APPENDED TO THE KASHMIRIAN MS कारा. OF THE VĀMANA PURĀṆA

[The *Sūcī-patra* or Adhyāya-wise Index of the contents appended in the end of the Kashmirian MS कारा. of our Critical Apparatus which has been mentioned in the Introduction (p. xvii) of the Critical Edition of the Vāmana Purāṇa, could not be included in the this Edition owing to some unavoidable circumstances. This Kashmirian MS (No. 4012, Steine Catalogue, deposited in Shri Ranbir Sanskrit Research Institute, Jammu) contains also the Sanskrit commentary by a Kashmirian Paṇḍita Rāmacandra-bhaṭṭa. The text of the Vāmana Purāṇa in this MS is divided into 114 Adhyāyas even after omitting the ten chapters of the *Vāmana-Carita* of the Saro-māhātmya portion of the Vāmana-Purāṇa like the other Kashmirian MSS. The vulgate text in the Veṅk. and other editions and also in the North Indian Devanāgarī MSS. divide the Vāmana Purāṇa text (including the whole Saro-māhātmya portion) into 95 Adhyāyas. Hence the division of the Vāmana-Purāṇa text in this MS (कारा') into 114 Adhyāyas is interesting.

This *Sūcī-patra* of the कारा. MS seems to be an appendix of the Sanskrit commentary of this MS, as the introductory sentence (अध्यायानां क्रमेणात्र सूचीपत्रं प्रतन्यते । पुराणप्रतिपाद्यार्थस्पष्टवृत्तिप्रवृत्तये) of this *Sūcī-patra* indicates. The folios of this *Sūcī-patra* are also numbered separately (from 1 to 6).

A comparative chart showing the difference of the arrangement of the Adhyāyas of the Vāmana-Purāṇa text according to the *Sūcī-patra* and according to the critical edition is being given at the end of this *Sūcī-patra*.]

श्लोक

अध्यायानां क्रमेणात्र···सूचीपत्रं प्रतन्यते । पुराणप्रतिपाद्यार्थस्पष्टवृत्ति-प्रवृत्तये ॥

१. तत्र मंगलावसाने···नारदप्रश्ने पुलस्त्योपाख्यायां हरललितोपाख्याने वर्षावर्णनम् ।

२. दक्षयज्ञारंभ···रुद्रपितामहयोः कलौ ब्रह्ममुण्डच्छेदे नरोत्पत्तिप्रलयः ।

३. कपालमोचनतीर्थोत्पत्तिः वाराणसीवर्णनम् ।
४. दक्षयज्ञमथनम् ।
५. कालस्वरूपवर्णनम् ।
६. मेषादिराशिस्वभावकथनम् हरललितोपाख्यानं समाप्तम् ।
७. वसंतवर्णनम् ।
८. कामदाहः पांचालिकेश्वरप्रादुर्भावः ।
९. उर्वश्या उत्पत्तिः ।
१०. नरप्रह्लादयुद्धवर्णनम् ।
११. नारायणप्रह्लादयुद्धवर्णने प्रह्लादवरप्रदानम् प्राह्लादराज्यवर्णनं समाप्तं ।
१२. अंधकराज्ये देवासुरयुद्धवर्णनम् ।
१३. अन्धकविजयः ।
१४. देवादीनां द्वादशयोनीनां धर्माभिधानम् देवदैत्यसिद्धगन्धर्वविद्याधरकिं-पुरुषयोगिमुनिमानवगुह्यकराक्षसपिशाचादयो द्वादशयोनयः ।
१५. सप्तद्वीपादिनरकनिर्देशः ।
१६. दुष्कर्मविपाकवर्णनम् ।
१७. कुमारीद्वीपवर्णनम् ।
१८. कुमारीद्वीपाचारवर्णनम् ।
१९. सुकेश्याचारानुशासनम् ।
२०. सुकेशिपुरपतने भास्करपाते लोलार्कोत्पत्तिः ।
२१. अशून्यशयनव्रताभिधानम् ।
२२. कालाष्टमीव्रताभिधानम् ।
२३. अखण्डव्रतवैष्णवपंजराभिधानम् ।
२४. महिषचामररक्तबीजासुराद्युत्पत्तिः ।
२५. ... ...
२६. ... ...
२७. ... ...
२८. तपतीविवाहः ।

२९. कुरुक्षेत्रोत्पत्तिः ।

३०. कुरुक्षेत्रपरिमाणम् ।

३१. सरस्वतीस्तोत्रम् ।

३२. सरोमाहात्म्यम् ।

३३. कुरुक्षेत्रवासमहिमा काम्यकवनं अदितिवनं व्यासवनं फलदवनं सूर्यवनं मधुवनं शीतवनमिति सप्त वनानि सरस्वती वैतरणी मन्दाकिनी मधुस्रवा कौशिकी दृषद्वती हिरण्वती एताः सप्तनद्यः रंतुकं अदितिवनं सवनं विमलं हरिबलदेवौथारिप्लवं कौशिकीसंभेदः धरणीतीर्थं दक्षाश्रमं शाल्किनी सर्पिर्दधिनामनागतीर्थं रंतुकं पंचनदं कोटितीर्थं अश्वितीर्थं वराहतीर्थं सोमतीर्थं भूतेश्वरं ज्वालामालेश्वरं एकहस्तं कृतशौचं मुंजवटं महाग्राहीयक्षिणी पुष्करं कपिलो यक्षः उलूखलमेखला नाम यक्षिणी ३३ अध्याये ॥

३४. कुरुक्षेत्रतीर्थयात्रा रामह्रदाः पंचवंशमूलं कायशोधनं लोकद्वारं सालग्रामं कपिलाह्रदं भवानीतीर्थं पातालविवरं ब्रह्मावर्तं कामिकं कामेश्वरं मातृतीर्थं दण्डकतीर्थं शिववनं स्वानुलोमायनं दशाश्वमेधिकं मानुषतीर्थं ३४ अध्याये ॥

३५. कुरुक्षेत्रतीर्थयात्रा आपगानदी ब्रह्मोदुम्बरं कपिष्ठलं कलशीसरकं रुद्रकोटिरिंद्रतीर्थं धन्यजन्म नागह्रदं पौण्डरीकं त्रिविष्टपं वैतरणी अपलेपकं फलकीवनं दृषद्वती योनिखातं मिश्रकं व्यासवनं मधुवनं कौशिकीदृषद्वत्योस्संगमः व्यासस्थली किंदत्तं कूपं अहः सुदिनं कृतजाप्यं कोटितीर्थं वामनकं विष्णुपादः अम्बाश्रमं कोटितीर्थं सूर्यतीर्थं कुलोचारणं ३५ अध्याये ॥

३६. पवनह्रदं अमृततीर्थं कुलोचारणं शालिहोत्रतीर्थं श्रीकुंजं नैमिषकुंजं वेदवतीतीर्थं ब्रह्मस्थानं सोमतीर्थं सप्तसारस्वतं सुप्रभा कांचनाक्षी विमला मानसी ह्रदा ओघा सुवर्णा ३६ अध्याये ॥

३७. मंकनसिद्धिः ।

३८. शुक्रतीर्थं कपालमोचनं विश्वामित्रतीर्थं पृथूदकं ब्रह्मयोनितीर्थं अवकीर्णतीर्थं यायातं तीर्थं मधुस्रवं अपवाहतीर्थम् ।

३९. सरस्वत्यरुणासंभेदमहिमा ।

४०. चतुःसमुद्राणां तीर्थानि शतसाहस्रिकं तीर्थं शतिकं तीर्थं सोमतीर्थं रेणुकाश्रमं ऋणमोचनं तीर्थं कुमारतीर्थं पंचनदं कुरुक्षेत्रं अनरकं तत्रैव दिक्षु ब्रह्मा रुद्रो रुद्रपत्नी पद्मनाभः काम्यकं वनं पूष्णस्तीर्थम् ४० अध्याये ॥

४१. सरस्वत्याश्चतुर्दिक्षु चत्वारः प्रवाहाः मदनतीर्थं दुर्गातीर्थं सरः प्राचीसरस्वती शुक्रतीर्थं ब्रह्मतीर्थं स्थाणुतीर्थं स्थाणुवटम् ४१ अध्याये ॥

४२. स्थाणुलिंगवर्णने मुनिमोहः ।

४३. स्थाणुलिंगस्तुतिः ।

४४. स्थाणुलिंगमहिमा ।

४५. शुक्रतीर्थं सोमतीर्थं दक्षतीर्थं स्कन्दतीर्थं स्थाणुरेषां मध्ये स्थितः शिवलिंगं तक्षकलिंगं विश्वकर्मलिंगं सरस्वतीलिंगं ब्रह्मलिंगं वटेश्वरं स्थाणुवटं कललांशोगणः रुद्रकरं तीर्थं गोकर्णलिंगं विभीषणलिंगं खरलिंगं दूषणलिंगं त्रिशिरोलिंगं हस्तिपादेश्वरः हारीतलिंगं कंकाललिंगं आदित्यलिंगं मार्कण्डेयलिंगं चित्रांगदेश्वरं रंभेश्वरं विष्णुलिंगं पराशरेश्वरं लिंगं वासेश्वरं लिंगं वायुलिंगं हिमवदीश्वरं कार्तवीर्येश्वरं हनुमदीश्वरं चक्रधरेश्वरं मित्रेश्वरं वरुणेश्वरं सहस्रलिंगं रुद्रकोटिः अनंतानि लिंगानि सार्धास्तिस्रः कोट्यो लिंगानां स्थाणुलिंगवर्णनम् ४५ अध्याये ।

४६. वेणुपापच्छेदः ।

४७. वेणुकृता स्तुतिः ।

४८. वेणुसिद्धिप्राप्तिः ।

४९. चतुर्मुखेश्वरमहिमा ।

५०. उमासंभवः । सरोमाहात्म्यं समाप्तम् ।

५१. मेनाहिमालययोर्विवाहः ।

५२. उमातपःसाधनं नाम ।

६३. उमावरप्रदानं मन्दरगिरिप्रवेशः ।

५४. हिमालयसप्तर्षिसंकथनम् ।

५५. शिवयोर्विवाहवर्णनम् ।

५६. विनायकोत्पत्तिः ।

५७. चण्डमुण्डवधः ।

५८. शुंभादिदैत्यवधः । देवीमाहात्म्यं समाप्तम् ।

५९. कार्त्तिकेयाभिषेकः ।

६०. कार्ति केयसंमाननम् ।

६१. कार्ति केयस्वस्त्ययनम् ।

६२. तारकमहिषक्रौंचभेदनम् । कुमारसंभवः समाप्तः ।

६३. मदालसाकुवलयाश्वयोः प्रभावकथनम् ।

६४. भैरवप्रादुर्भावेऽन्धकपराजयः ।

६५. पुत्रशिष्ययोर्लक्षणवर्णनम् ।

६६. पुत्रशिष्ययोर्महिमाभिवर्णनम् ।

६७. पुत्रदर्शनम् ।

६८. द्वादशपत्रादिचतुर्व्यूहवर्णने मुरासुरवधः ।

६९. हरिहरवर्णने शुक्रमंकणयोः सिद्धिवर्णनम् ।

७०. दण्डकोपाख्याने चित्रांगदासंकटः ।

७१. ऋषिपुत्रमोचनम् ।

७२. दण्डकोपाख्याने कन्याचतुष्टयसमागमः ।

७३. हाटकेश्वरस्तोत्रम् ।

७४. चित्रांगदादिविवाहः ।

७५. दण्डकविनाशः दण्डकोपाख्यानं समाप्तम् ।

७६. भैववप्रादुर्भावे प्रह्लादवाक्यमन्धकासुरं प्रति ।

७७. अन्धकनिर्याणम् ।

७८. सदाशिवदर्शनम् ।

७९. दैत्यसेनाभंगः ।

८०. भार्गवनिरोधमोचनम् ।

८१. देवासुराणां द्वन्द्वयुद्धवर्णनम् ।

८२. अन्धकमायाग्रहणम् ।

८३. जम्भकुजम्भवधः ।

८४. अन्धकस्तुतिः ।

८५. अन्धकासुरवरप्रदानम् भैरवप्रादुर्भावः समाप्तः

८६. शक्रविजयः ।

८७. शक्रविजयेगोत्रभित्समाख्यायां मरुतामुत्पत्तिः ।

८८. स्वायंभुवादिषण्मन्वंतरेषु मरुद्गणानामुत्पत्तिः ।

८९. वामनप्रादुर्भावे कालनेमिवधः ।

९०. प्रह्लादस्वर्गगमने बलिसंशिक्षणम् ।

९१. बलिस्वर्गराज्यवर्णनम् ।

९२. वामनप्रादुर्भावे अदितिवरप्रदानम् ।

९३. बलिशापः शिक्षादानं च ।

९४. प्रह्लादतीर्थयात्रायां धुन्धुदानवपराजये वामनाक्रमणम् ।

९५. प्रेतमोचनम् ।

९६. नक्षत्रपुरुषव्रतविधानम् ।

९७. जलोद्भवदैत्यवधः ।

९८. श्रीदामदैत्यवधः ।

९९. उपमन्युवरप्रदानम् ।

१००. प्रह्लादतीर्थाटने तीर्थवर्णनम् ।

१०१. गजेन्द्रमोक्षणम् ।

१०२. विष्णोः सारस्वतं स्तोत्रं ।

१०३. पापप्रशमनस्तवः ।

१०४. द्वितीयः पापप्रशमनस्तवः । प्रह्लादतीर्थयात्रा समाप्ता ।

१०५. वामनप्रादुर्भावे भरद्वाजवामनसंवादः ।

१०६. वामनस्य स्वस्थानकथनम् स्वविभूतिकीर्तनम् ।

१०७. वामनाविर्भावे बलिशुक्रसंवादे निशाकरदिवाकरोपाख्यानम् ।

१०८. बलिबन्धनं तद्रसातलगमनम् ।

१०९. ब्रह्मकृता वामनस्य स्तुतिः ।

११०. बलिवैराग्ये सुदर्शनचक्रपातालप्रवेशे बलिकृतं चक्रस्तोत्रम् ।

१११. भगवतोऽर्चादिप्रशंसनम् ।

११२. भगवत्तोषणं क्रियायोगवर्णनं ज्यामघराजनिदर्शनया ।

११३. वृद्धवाक्यानुष्ठानमहिमावर्णनम् ।

११४. इतिवामनपुराणे दशसाहस्र्यां संहितायां पुलस्त्यनारदसंवादे वामनमाहात्म्ये वामनपुराणमाहात्म्यानुक्रमणपुराणसंख्यादिप्रतिपादनं नामाध्यायः ॥

समाप्ता वामनपुराणसूचिकापत्री

शुभमस्तु सर्वतः सर्वदा सर्वथा ॥ श्रीत्रिविक्रमाय नमः ॥

A comparison showing the difference in arrangement of the Adhyāyas in the कारा. MS as noted in this *Sūcī-patra* and of the Adhyāyas in the Critical Edition of the Vāmana-Purāṇa is given below. (A detailed concordance of the Adhyāyas of the Critical Edition and the Veṅkaṭeśvara Edition has already been given in the Critical Edition, pp. lv-lxiii).

(स. मा. = Saro-māhātmya text in the Critical Edition, with separate number of Adhs. from 1 to 28).

Adhyāyas of the Cr. Edn. Omitted in कारा. MS

स. मा. 2-10 (containing *Vāmana-carita*)

Adhyāyas of the Cr. Edn. Split in कारा. MS

Adh. (Cr. Edn.)				*Adh.* (कारा. MS.)
5	split into	*two*	Adhs.	(5, 6)
6	,,	,,	,,	(7, 8)
7	,,	,,	,,	(9, 10)
11	,,	,,	,,	(14, 15)
17	,,	,,	,,	(21, 22)
18	,,	,,	,,	(23, 24)
[स. मा. 26	,,	,,	,,	(46, 47)]
24	,,	,,	,,	(50, 51)
25	,,	,,	,,	(52, 53)
31	,,	,,	,,	(59, 60)
33	,,	,,	,,	(63, 64)
55	,,	*three*	,,	(66, 67, 68)
39	,,	,,	,,	(72, 73, 74)
40	,,	,,	,,	(75, 76, 77)
43	,,	*four*	,,	(80, 81, 82, 83)
44	,,	*two*	,,	(84, 85)
45	,,	,,	,,	(86, 87)
56	,,	,,	,,	(98, 99)
67	,,	,,	,,	(110, 111)
68	,,	,,	,,	(112, 113)

(This tendency of splitting a larger Adhyāya into several shorter ones is perhaps a peculiarity of the Kashmirian MSS; in the case of the Matsya-Purāṇa also its Śārdā MS has divided the Matsy-P. Adhyāya 154 into eleven shorter Adhs; see *Purāṇa*, I. 1. (July 1959) pp. 59-60. Giving the names of the tīrthas in details in the colophons is also peculiar to Kashmirian MS; see *ibid.* p. 62.

Adhyāyas of the Cr. Edn. Missing in कारा. MS

As the folios numbering from 91 to 100 are missing in the कारा. MS, three Adhyāyas of the Cr. Edn., from 19 to 21 (corresponding to the कारा. Adhs. 25-27), are also missing in this MS on account of the loss of these folios. Adh. 19 (Cr. Edn.; = Adh. 25 in कारा.) is given in the कारा. MS. upto its śloka 25 only, after which the remaining ślokas of this Adh. together with the Adhyāya-colophon are missing, and the two Adhs. of the Cr. Edn., 20, 21 (कारा. 26, 27), are totally missing in this MS. But strangely enough, in the *Sūcī-patra* also the colophons of these three Adhs. of the MS, 25, 26, 27, are missing, although the numbers of these Adhyāyas are noted in the *Sūcī-patra* ; but the space for the colophons of these three Adhs. has been left blank. Does it show that the *Sūcī-patra* was written by the scribe after the loss of these folios, or, did the exemplar of this MS also have these folios missing, and the scribe of कारा. copied the exemplar MS as it was and himself added the *Sūcī-patra* to his copy (कारा.) ?

—A. S. Gupta

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Annals of the Bhandarkar Oriental Research Institute, Vol. 50, pp. 116-118

"To the *Vāmana-Purāṇa* (*VP*) goes the unique distinction of being the first Purāṇa of which the critical edition has been prepared and published."

"The Editor has enumerated as many as twentyone principles, which have been adopted for the constitution of the text.......Most of the principles, based as they are on sound judgement,......are acceptable. The Editor has illustrated the principles by giving instances from the text of the *VP*."

"The *Saro-māhātmya* of the *VP*, comprising 28 Adhyāyas...... poses an intricate conundrum, which defies a definite solution."...... "The Editor seems to be correct in retaining the Adhyāyas in their proper place in the *VP*, but numbering the Adhyāyas separately in the section."

"The printing and get-up are good. Shri A.S. Gupta and the All-India Kashirāj Trust deserve the gratitude of all Orientalists for this excellent production."

A.D.P.
(A. D. Pusalker)